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Dan Michel
Ayenbite of Intwyt

EARLY ENGLISH TEXT SOCIETY

Original Series, No. 23

1866 (reissued 1965)

PRICE 50s.

nelespede. Inerif h f argeleste. In boctis pome to be ende.
 heuene blesse god our zende. Amen. **F**ouith wille yet ye
 wylte you hit is wylte: yet hit is wylte mid englis of kent.
 In boctis wylde wyltede men for uader and uor moder and
 uor oser ken ham uor to be ge in am alle in diuere zen. yet me
 here in wylte ne bleue no uer wen. Inuo ase god is his name pzed
 yet hit boct made god h m pzeu yet bread of angles of heuene and
 yet to his red and onder. **I**n zale h name yet he is dead. Amen.
Prende. yet hit boct is us wylt nae be eue of se hohi apostles. **S**
Imon an iudas of ane b. her. of he thopste of Maryut dustay
 of walter berisue be p. ste of oure thodes be yunge. 1320.
Mader oure yet hit me heuene. **A**nd t. e. p. e. bread oure ethe dipes. **P**ef
 p. l. a. p. e. p. i. b. l. a. s. e. m. e. h. e. u. e. n. e. **A**nd t. e. p. e. b. r. e. a. d. o. u. r. e.
 oust to ihu. and uor let oust oure p. d. i. n. g. e. s. **A**se and be uor leted oure
 yeddes. and ne oust led nart. **I**n to wandunge. **A**ch in our in tra queade. **A**uo by hit.
This wylde of bouke uol. **T**his boct was p. p. b. l. i. s. s. e. d. **I**n me thymmen. **A**ie. **M**aria.
And is blisled yet ouet of **I**n me. **A**uo by hit.



This book finished
 in the year of our
 lord. 1340 &
 15^o Edward. 3.

The Ayenbite of Inwyrt
 British Museum MS. Arundel 57. f. 82.a (centre portion)

Dan Michel's
Apenbite of Inwyt
or
Remorse of Conscience

VOLUME I

TEXT

RICHARD MORRIS'S TRANSCRIPTION
NOW NEWLY COLLATED WITH THE
UNIQUE MANUSCRIPT
BRITISH MUSEUM MS. ARUNDEL 57

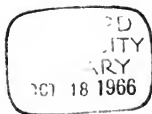
BY
PAMELA GRADON

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British Museum MS. Arundel 57, f. 82.a *Frontispiece*

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TEXT 1

PREFACE

RICHARD MORRIS'S E.E.T.S. edition of Dan Michel's *Ayenbite of Inwyt*, first published in 1866, has long been out of print. In this reissue Morris's transcription of the text has been retained except that miscopied forms have been corrected (see Note on the Text). Morris's introduction, notes, and glossarial index, which have been superseded by later work, are omitted, and a new volume of editorial apparatus will be issued by the Society in due course.

The Society is indebted to the Trustees of the British Museum for their permission to reproduce a portion of f. 82.a of B.M. MS. Arundel 57 as the frontispiece plate in this volume.

NOTE ON THE TEXT

SINCE in a photographic reproduction the lineation of the original cannot be disturbed, the corrections to the text have had to be limited to miscopied forms. Thus, at page 4, line 7, .97. a has been corrected to .57. a; at page 7, line 20 *ine* has been corrected to *in*, and so on. Certain types of error which could not be corrected may be summarized as follows:

1. Misplaced or missing stops or virgules, wrong capitalization, and minor inaccuracies of italicization have been ignored. Inconsistencies and inaccuracies in the use of *u* and *v* and *i* and *j* have been ignored, though *th* has been corrected to *p* and *i* to *y* or vice versa.

2. Morris sometimes tacitly corrects the manuscript reading. Thus at page 43, line 24 for MS. *niede* he reads *mede*, a correction confirmed by the French original. It has not been possible to record the manuscript reading in these cases.

3. Morris prints some but not all of the marginalia. There has been no attempt to complete these.

4. It has not been possible to indicate the numerous manuscript corrections which Morris tacitly incorporates in the text.

April 1965

P. GRADON

AYENBITE OF INWYT.

AUTHOR'S PREFACE.

Aye þe uondi[n]gges of þe dyeule : zay þis þet uolþeþ. "Zuete iesu þin holy blod / þet þou sseddest ane þe rod / uor me and uor mankende : Ich bidde þe hit by my sseld / auoreye þe wycked uend : al to mi lyues ende . zuo by hit."

þis boc is dan Michelis of Northgate / y-write an englis of his oþene hand. þet hatte : Ayenbyte of inwyt. And is of þe boc-house of saynt Austines of Canterberi . mid þe lettres : C : C :

ⁱ
 : M : C : C :

Holy archan[g]le Michael.
 Saynt gabriel . and Raphael.
 Ye brenge me to þo castel.
 þer alle zaulen vareþ wel.

Lhord ihesu almiȝti kyng . þet madest / and lokest alle þyng.
 Me þet am þi making : to þine blisse me þou bryng. Amen.

Blind . and dyaf . and alsuo domb. Of zeuenty yer al uol rond.
 Ne ssolle by draȝe to þe grond : Vor peny / uor Mark / ne uor pond.

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þise byeþ þe capiteles of þe boc uolþinde / And byeþ y-wryte to vynde y-redliche / by þe tellynge of algorisme / ine huyche leave of þe boc þet hy by. And ine huyche half of þe lyeaue be tuaye lettres of þe abece. þet is to wytene .A. and .b. .A. betocneþ þe uerste half of . þe leave .b. þe oþerhalf.

- þe uore-speche of þise boc uol-
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- þe oþer godes heste .1. a.
- þe þridde godes heste .1. a.
- þe uerþe godes heste .1. b.
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¹ MS. nosterer.

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.I.

ÞE UORE-SPECHE.

Prologue.

Almizti god / yaf ten hestes / ine þe laze of iewes /
 þet Moyses onderuing / ine þe helle of Synay / ine tuo
 tables of ston / þet were i-write / mid godes vingre . and
 him-zelf / efter his beringe / ine his spelle / het hise
 healde / and loki / to ech man / þet wile by y-borþe . and
 huo þet agelt / ine enie of þe ilke hestes : him ssel þerof
 uor-þenche / and him sstriue / and bidde god merci / yef
 he wyle by yborþe.

[Fol. 1. a.]

God gave Moses
 Ten Behests, writ-
 ten upon two ta-
 bles of stone.

Whoso breaketh
 these behests let
 him repent there-
 of.

þis boc is ywrite /.¹
 uor englisse men, þet hi wyte /
 hou hi ssolle ham-zelue sstriue,
 and maki ham klene / ine þise liue.
 þis boc hatte huo þet writ /
 AYENBITE OF INWYT.
 auerst byþþ / þe hestes ten /
 þet loki ssolle alle men.

This book is writ-
 ten for English-
 men, that they
 may know how to
 shrive and cleanse
 them in this life.

This book is
 named by its au-
 thor Ayen-bite of
 Inwyt (Remorse of
 Conscience).
 First are the Ten
 Behests that all
 men should keep.

ÞE UERSTE GODES HESTE.

þe uerste heste þet god made / and het : is þis. “ þou
 ne sselt habbe / uele godes.” þet is to zigge / “ þou ne
 sselt habbe god / bote me . ne worssipie / ne serui. And
 þou ne sselt do þine hope / bote ine me.” Vor þe ilke /
 þet deþ his hope / heþliche ine ssepþe : zenezþ dyad-
 liche . and deþ aye þise heste. Zuiche byþþe þe ilke / þet

The First Com-
 mandment,

¹ The following lines are written continuously as prose in the MS.

worssipeþ þe momenes . and makeþ hire god / of sseppe / huich þet hit by.

against which they sin who too much love their goods (wealth).

Aye þise heste / zenezep þo / þet to moche / louieþ hire guod. gold . oþer zeluer . oþer oþre þinges erþliche. Huo þet / ine þise þinges agelteþ : zetteþ zuo moche hire herte / and hire hope : þet hi uoryetep / hire ssepere . an leteþ him / þet alle þise guodes ham lenþ. And þeruore / hi ssolden him serui / and þonki / and toppe alle þinges / louie / and worssipie / alzuo þe tekþ / þis uerste heste.

ÞE OÞER GODES HESTE.

The Second Commandment.

þe oþer heste / ys þellich. “ þou ne sselst nime / godes name : in ydel.” þet is to zigge : “ þou ne sselst zuerie / uor nazt / and wyþ-oute guode scele.” þet oure lhord him-zelf / ous uorbyet / ine his spelle. þet me ne zuerie / ne by þe heuene / ne by þe erþe / ne by oþre sseppe . þazles ine guode skele / me may zuerie / wyþ-oute zenne . ase ine dome / huer me oksep / oþ[er] / of zoþe. oþer out of dome / in oþre guode skele . and clenliche / and skel- uolliche. Ine non oþre manyere / ne is no riȝt to zuerie. And þeruore / huo þet zuereþ wyþ-oute skele / þane name of oure lhorde / and uor nazt : yef he zuereþ uals / be his wytinde : he him uorzuerþ . and deþ / to ayans / þise heste . and zuereþ dyadliche . uor he zuereþ / ayens inwyt . þet is to onderstonde / huanne he him uorzuerþ / be þozte / and be longe þenchinge. Ac þe ilke þet zuereþ zoþ / be his wytinde / and alneway uor nazt . oþer uor some skele kueade / nazt kueadliche / ake liȝtliche / and wyþ-oute sclondre : zuereþ liȝtliche . þazles þe wone / is kueaduol / and may wel wende / to zenne dyadliche / bote yef him ne loki. Ac þe ilke / þet zuereþ hidousliche be god / oþer by his halȝen / and him to-breȝþ / and zayþ him sclondres / þet ne byep nazt to zigge : þe ilke zenezep dyadliche. Ne he ne mav

Swear not except for judgment, or other good cause.

Swearing lightly is evil;

swearing hideously is deadly sin.

habbe skele : þet he him moze excusi. And þe ilke þet mest him woneþ to zuerie : mest zenezep.

ÞE ÞRIDDE GODES HESTE.

Þe þridde heste / is þellich . " Loke / þet þou halzi / þane day / of þe sabat ; [Zeterday]," þet is to zigge . þou ne sselt do / ine þe daye / of þe sabat [Zeterday] / þine nyedes / ne þine workes / þet þou miȝt do / ine oþre dayes . Ac þou sselt þe resti / uor betere / þe yeme to bidde / and to servi þine ssepere / þet him restede / þane zeuende day / of workes / þet he hedde ymad ine þe zix dayes beuore . ine huichen he made the worlde / an ordlaynede [diȝte.]. þis heste / uoluelp gostliche / him þet lokep / be his miȝte : þe pays / of his inwyt / god uor to servi / more holylaker . þanne þis word / zeterday / þet þe iurie / clepþ sabat . is ase moche worþ : ase reste .

þis heste / ne may non loki gostliche : þet by ine inwyt / of dyadliche zenne . Vor zuich inwyt / ne may by ine reste / þer huyle / þet hi is / ine zuich stat . And ine þe stede / of þe sabat / þet wes straytliche y-loked / in þe yalde laȝe : zet holi cherche / þane sonday / to loky / ine þe newe laȝe . vor oure lhord / aros / uram dyape to lyue / þane zonday . An þeruore / me ssel hine loky / and urepie / zo holyliche / and by ine reste / of workes / ope þe woke . and more of workes / of zenne . and yeue him more / to gostliche workes / and to godes seruisse / and þenche / ane his sseppere / and him bidde / and þonky / of his guode . And huo / þet brekþ þane zonday / and þe oþre heȝe festes / þet byeþ y-zet to loky / ine holy cherche : zenezep dyadliche / uor he deþ / aye þe heste of god . to-uore yzed . and of holi cherche / bote yef hit by / uore zome nyede / þet holi cherche grantep . Ac more zenezep / þe ilke / þet dispendep þane zonday / and þe festes ine zenne / and ine hordom / and in oþre zennes / aye god . þise þri hestes / diȝteþ ous / to gode specialliche .

The Third Commandment.

[Fol. 1. b.]

Rest the seventh day to pray to and serve God.

Saturday or Sabbath means rest.

Instead of it, Holy Church sets Sunday in the New Law to be kept holy:

and whoso breaks Sunday and other high feasts, sins deadly,

and worse if he spend them in sin and whoredom.

The Fourth Com-
mandment.

[Fol. 1. b.]

Wrath not thy Fa-
ther or Mother.We should honour
our ghostly fa-
thers and the over-
lings of Holy
Church,who have the care
of our souls.Disobedience to
them is a deadly
sin.

ÞE UERÞE GODES HESTE.

Þe uerþe heste / is þellich . “ Worþssipe þine uader /
and þine moder . uor þu ssel libbe þe lenger ine yerþe .”
Þis heste / ous amonesteþ / þet we ous loky / þet we / ne
wreþþi uader / ne moder / wytindeliche . And huo þet
onworþeþ / his uader / and his moder / be his wytinde /
oþer ham missayþ / oþer wreþeþ / mid kueade : zenezep
dyadliche / an brekþ þise heste.

Ine þise ilke heste / is onderstonde / þe worþssipe /
þet we sollte bere / to oure uaderes / gostliche . þet is to
ham / þet habbeþ / þe lokinge / ous to teche / and ous to
chasti / ase byeþ / þe ouerlinges / of holy cherche . And
þo þet habbeþ / þe lokinge / of oure zaules / and of oure
bodyes . And huo þet nele / bouze to ham / þet habbeþ
þe lokinge of him / huanne hi techeþ þet guod . þet me
is y-hyalde to done : zenezep kueadliche . and zuch
may by / þe onbozsamnesse : þet hit is / dyadlich zenne.

The Fifth Com-
mandment.Thou shalt slay no
man,neither for venge-
ance, nor for his
goods, for this is
deadly sin.
It is right to slay
the misdoers.

[Fol. 2. a.]

In this behest is
forbidden the sin
of hate, wrath, and
great ire.
The brother-hater
is a man-slayer.To bear long
wrath against
others is a deadly
sin.

ÞE VIFTE GODES HESTE.

Þe vifte heste / is þellich / “ þou ne ssel / slaþe nenne
man .” Þis heste uorbyet / þet non ne ssel / slaþe oþren /
uor a wrekinge . ne uor his guodes . oþer uor oþre
wyckede skele . uor þet is zenne dyadlich . þazles uor to
slaþe þe misdoeres / riht uor to done / and loki / and
uor oþre guode skele . hit is guod riht / by þe laze / to
him þet ssel hit do / and y-hyealde is þerto.

Ine þis heste ys uorbode / zenne of hate / and of
wreþe / and of grat ire . Vor also zayþ / þe writing . þe
ilke / þet hateþ his broþer : he is / manslaþe / ase to
his wylle / and zenezep dyadliche . and þe ilke / þet
bereth longe wreþe / ayens oþren . vor zuich wreþe /
longe y-hyealde / and byuealde ine herte : is ine wreþe /
and ine hate : þet is dyadlich zenne . and aye þise
heste . And yet zenezep he more / þet deþ / oþer por-
chaceþ / ssame / oþer harm / to oþren : wrongliche . oþer

is ine rede / and ine helpe / uor to do harmi oþren / him to awreke . þazles wreþe / oþer onworþnesse / þet geþ liȝtliche / wyþoute greate wille / an willinge / uor to harmi oþren : ne is naȝt dyadlich zenne.

Harm done unwillingly to others is not a deadly sin.

ÞE ZIXTE GODES HESTE.

Þe zixte heste / is þellich. "þou ne sselst do / non hordom." þet is to zigge / þou ne sselst naȝt wylni uelaȝrede ulesslich / wyþ oþre manne wyf.

[Fol. 2. a.]
The Sixth Commandment.

Thou shalt do no whoredom, nor desire fleshly fellowship with other men's wives.

Ine þise heste / ous is uorbode / alle zenne of ulesse / þet me clepeþ generalliche / lecherie. þet is on / of þe zeuen dyadliches zennes. þaz þer by zome bronches / þet ne byeþ naȝt dyadlich zenne. ase byeþ manie arizinges of vlesse / þet me ne may naȝt al[ȝ]e bevy. and þo me ssel naȝti / and wyþdraȝe / ase moche / ase me may. naȝt uor to norici his / ne porchaci / oþer be to moche mete / oþer drinke / oþer be euele þoȝtes. to longe y-hyealde. oþer be kueade takinges. Vor ine suiche þinges / me may hadde / harm of zaule. Ine þise heste is uorbode / alle zennen a-ye kende / ine huet manere / hy byeþ y-do / oþer ine his bodie : oþer ine oþren.

This behest forbiddeth lechery, which is one of the deadly sins,

some branches of which, as arisings of the flesh, are not deadly sins.

In this behest are forbidden all sins against kind (nature).

ÞE ZEUEDE GODES HESTE.

Þe zeuende heste / is þellich. "þou ne sselst do / none þiefþe." þis heste ous uorbyet / to nimene / and of-hyealde / oþre manne þing / huet þet hit by / be wyckede skele / aye þe wyl of him / þet hit oȝþ.

The Seventh Commandment.

Thou shalt do no theft.

Ine þise heste is uorbode / roberie / þiefþe / stale / and gael / and bargayn wyþ oþren / uor his oȝen to hadde. And þe ilke / þet deþ / aye þis heste : is yhyalde to yelde. þet he heþ / of oþre manne kueadliche / yef he wot to huam. And yef he not : he is yhyalde / to yeue hit uor godes loue. oþer / to done by þe rede of holi cherche. Vor he þet wyþhalt / oþre manne þing mid wrong / be kueade skele : zenezep dyadliche : bote

This behest forbiddeth robbery, theft, stealing, usury, bargain.

He that withholdeth other men's things sinneth deadly.

yef he hit yelde / þer ha ssel / yef he hit wot / and mo3e
hit do. oþer yef he ne deþ / by þe rede of holy cherche.

The Eighth Com-
mandment.

Thou shalt bear
no false witness
against thine
even-Christian.
This behest forbiddeth lying and
forswearing.

Against this be-
hest do those
who are guilty of
the sins of "de-
traction,"

and of flattery and
of treachery.

[Fol. 2. b.]

The Ninth Com-
mandment.

Thou shalt not
covet thy neigh-
bour's wife.

Thou shalt not
consent to do sin
with thy body.

The difference be-
tween the ninth
and sixth Com-
mandments.

The sixth forbids
the outward deed,
the ninth forbids
the inward con-
senting.

ÞE EȜTENDE GODES HESTE.

þe eȜtende heste / is þellich. "þou ne selt zigge /
none ualse wytnesse / aye þine emcristen."

Ine þise heste / ous ys uorbode / þet we ne lyeȝe / ne
ous uorzuerie ; ne ine dome / ne wyþoute dome / uor to
do harmi þine emcristen . and þet me ne lede nenne
in wytnesse / uor to ampayri his guode los. oþer his
grace / þet he heþ / uor þet is dyadlich zenne. To-ayens
þise heste doþ þo / þet misziggeþ guode men / behinde
ham / be hire wytinde. and by kueadnesse. þet me
clepeþ / þe zenne of detraccion . and þo also / þet herieþ
þe kueade / and hire dedes / of hire kueadnesse / and of
hire folies ywyte / oþer yzoȝe / oþer yherd . þet is zenne
of blondi[*n*]gge / oþer of lozengerie / huanne me hit zayþ
to uore ham. oþer ualshede / oþer lyesinges / huanne he
þet me speķþ of / ne is naȝt present. vor alle þos byeþ
ualse wytnesses.

ÞE NEȜENDE GODES HESTE.

þe neȝende heste / is þellich. "þou ne ssel naȝt
wylni / þine neȝybores¹ wyf. ne his wylni / ine þine
herte." þet is to zigge / þou ne ssel naȝt *consenti* / to do
zenne / mid þine bodye.

þis heste uorbyet / to wylni mid wyl of herte / to
habbe uelaȝrede ulesslich / mid alle wyfmen /² out of
spoushod. And þe kueade tocnen wiþoute / þet hyeþ
ymad / uor to draȝe zenne / ase byeþ / kueade wordes / of
zuyche manere. oþer yefþes / oþer kueade takinges.
And þe difference of þise heste / mid þe zixte / aboue
yzed : zuo is / þet þe zixte heste uorbyet / þe dede wyþ-oute.
ac þis uorbyet / þe grantinge wyþinne. Vor þe grant-
inge / to habbe uelaȝrede ulesslich / mid wyfmen / þet ne
is naȝt his be spouse : ys zenne dyadlich / be þe dome /

¹ MS. *neȝybores*.

² MS. *wyfmen*.

of godes spelle / þet zayþ. "Huo þet zizþ ane wyfman / and wylneþ his ine herte : he heþ y-zeneþed / ine hyre : ine his herte." þet is to zigge : wyþ aperte wylni[n]gge / and mid þozte.

ÞE TENDE GODES HESTE.

Þe tende heste / is þellich. "þou ne sselt naȝt wylni þing / þet is þine nixte." þis heste uorbyet / wyl to habbe oþre manne þing / by wyckede scele.

Ine þis heste / is uorbode enuie / of oþre manne guode. oþer of oþre manne grace . Vor þe ilke enuie / comþ of kueade couaytise / uor to habbe þet guod / oþer þe ilke grace . þet he y-zizþ ine oþren. And þe ilke couaytise / huanne þe consentement / and þe þoztes þerto : is dyadlich zenne. and aye þise heste. þazles / liȝte couaytise / to habbe oþre manne þing / by¹ guode scele : ne is no zenne . and yef þer is / eni kuead arizinge / wyþ-oute wylle / and wyþ-oute grantinge / to harmi oþren : hit ne is no zenne. and yef þer is zenne : hit is liȝt zenne.

þis byeþ þe ten hestes / huer-of þe þri uerste / ous diȝt wel to god . þe oþre zeuen / ous diȝt to oure nixte. þise ten hestes / byeþ to echen / þet heþ scele / and elde / yhyealde to conne / and to done . Vor huo þet deþ þer-teyens / be his wytinde : zenzeþ dyadliche.

ÞE TUELF ARTICLES / OF ÞE CRISTENE BELEAUE.

þyse byeþ þe tuelf articles / of þe cristene byleue / þat ech man cristen / ssel yleue stedeuestliche. uor oþerlaker / he ne may by yborze / huanne he heþ wyt / and scele. And þerof byeth tuelf. by þe tale / of þe tuelf apostles / þet hise zette to hyealde / and to loky / to alle þon / þet wyleþ by yborze. þanne þe uerste / belongeþ to þe uader. þe zeuende : to þe zone. the uerþe / to þe holi gost. uor þet is þe bygginge / of þe beleauē : yleue ine þe holy trinite. þet is ine þe uader / and ine

The Tenth Commandment.

Thou shalt not desire the thing that is thy neighbour's.

In this behest is forbidden envy, of which comes covetousness, a deadly sin.

Any evil arising without will is no sin, but if there be sin, it is not deadly but light.

These are the Ten Behests, wherof the three first directeth us to God, the other seven to our neighbour.

The Twelve Articles of the Christian Belief.

There are twelve articles of the Christian belief,

"by the tale of the twelve apostles."

The first belongs to the Father, the seven following to the Son, and the remaining four to the Holy Ghost.

¹ wy in MS.

þe zone / and ine þe holy gost. on god / an þri persones.
Alle þise articles / byþ ycontyened ine þe credo. / þet
þe tuelf apostles made . huer-of / ech zette his.

The first article
(of the Father)
was set by St
Peter.

þe uerste article. ys þellich. "Ich beleue ine god /
þe uader almiȝti / sseppere / of heuene / and of erþe." þis
article zette saynte peter.

The second article
(of the Son's God-
head) was set by
St John.

þe oþer article / belongeþ to þe zone / aze to his
godhede / þet is to zigge / þet he is god . and is þellich .
"Ich beleue ine yesu crist / oure lhord / godes zone þe
uader / in alle þinges / þet belongeþ to þe godhede / an
is onlepi þing / mid þe uader : bote of þe persone / þet is
oþer / þanne þe persone of þe uader." þis article zette /
sajn Ion þe godspellere.

[Fol. 3. a.]

The third article
and the fifth treat
of the Son's man-
hood,

of his conception
and birth.

þe þridde article / and the vifte / þet uolþeþ efter /
belongeþ to þe zone / ase to þe manhodē; þet is to
zigge / ase þet he is man dyadlich . þanne mid þe þridde
article / is ycontened / þat he wes y-kend / of þe holi
gost / and y-bore of þe mayde Marie. þet is to onder-
stonde / þet he wes y-kend / ine þe Mayde Marie / be þe
dede / and by þe uirtu / of þe holi gost / and noþing / of
dede / of man. And the mayde Marie / blefte eure
mayde / an yhol be-uore / and efter. þis article zette
zayn Iacob / sajn Ionnes broþer.

This article was
set by Jacob,
St James' brother.

The fourth article
belongs to his pas-
sion,

and was set by St
Andrew.

þe uerþe article / belongeþ to his passion . þet is to
zigge / þet he þolede dyþ onder pouns pilate / þet wes
paen / and demere / ine þo time / ine ierusalem : by þe
romayns. Onder þo demere / wes Iesu crist y-demd /
wyþ wrong / to þe biddinge / of þri kueade ieus / and y-
do a rode / and dyad / and y-do in-to berieles. þis
article zette saynt andreu.

The fifth arti-
cle treats of the
"Harrowing of
Hell."

þe vifte article / zuo is / þet ha wente into helle /
ofter his dyþe / uor to draze þannes / and to deliuri þe
zaules / of þe holi uaderes . and of alle þon / þet uram þe
ginni[n]gge / of þe wordle storue / in zoþe guode byleau /
and ine hope / þet hi ssolden by y-borþe / be him / uor þe
zenne / of the uerste manne. Hit behouede / þet alle

wenten / into helle and þere abyde þe guode / ine zikere hope. þet iesu crist / godes zone / ssolde come / his to deliuri / be þet he hedde behote / be his prophetis. And uor þo scele / wolde he / efter his dyape / wende in to helle. þet is to onderstonde, / ine þo half / þet were þe halzen. Naȝt ine þo half: þet were þe uorlorene. þet weren dyade / ine hire zenne / and ine hire misbileue. And þo ne droȝ he naȝt. uor hi byeþ uorlore / uor euremo. þis article / zette saynt philippe.

In hell abode the good, in sure hope of deliverance.

The wicked were left in hell, there to abide for ever.

þe sixte article is / of his arizinge. þet is to wytene. þet þanne þridde day / efter his dyape. uor to uoluelle þe writings: he aros uram dyape. to liue. and sseawede him / to his deciples. and ham prouede / his arizinge: ine uele maneres / be nourti dazes. þis article / zette saynt thomas.

This article set St Phillip. The sixth is of Christ's resurrection,

and was set by St Thomas.

þe zeuende article is. þet þane uourtaȝte day / efter his arizinge / huanne he hedde y-yete / mid his deciples, to-uore ham / al aperteliche / steaȝ into heuene / þet is aboue / alle sseppe / þet ys ine heuene / al to godes riȝt half / þe uader / huer he him made. þis article / zette seynt bartholomeu.

The seventh article is, that 40 days after his rising Christ ascended into heaven.

This article set St Bartholomew.

þe eȝtende article is. þet he ssel come / ate daye of dome / to deme þe dyade / and þe libbinde. þe guode / ande þe kueade. and yelde to echen / be þet he heȝ of-guo / ine þise wordle. þise byeth þe artikles / þet belongeþ to þe zone. þis article zette seynt Matheu þe godsspellere.

The eighth article is, that he shall come at doomsday to judge quick and dead.

þe neȝende article / and þe þri laste: belongeþ / to þe holi gost. and is þellich. "Ich beleue / ine þe holi gost." þis article aksep / þet me leue / þet þe holi gost / is þe yefþe / and þe loue / of þe uader / and of þe zone / huerof comp / al þe guod of grace. and þet he is / onlepi god / an onlepi þing / mid þe uader / and þe zone / bote þe persone / þet is, oþer / þanne þe persone of þe uader / and / of þe zone. þis article sette / saynt Iacob / zaynte Simones and saynte Iudes broþer.

St Matthew set this article.

The ninth article and the three last belong to the Holy Ghost.

The Holy Ghost is the gift and love of the Father and Son.

This article set St Jacob.

þe tende article is þellich. "Ich y-leue holi

[Fol. 3. b.] The tenth article

treats of the fellowship of saints.

In this article are understood the seven sacraments.

This article set St Simon. The eleventh article is the forgiveness of sins.

St Jude set this article. The twelfth article is to believe the general rising of the body, and life without end,

and everlasting punishment prepared for the forlorn.

By it we understand that both good and bad shall receive their reward in the body and soul as they have deserved in this life.

This article was set by St Matthew. Of the vision of St John.

St John saw a beast come out of the sea,

having a leopard's body, a bear's feet, a lion's throat, and it had seven heads and ten

cherch generalliche / and þe mennesse of halzen" / þet is to zigge : þe uelaprede of alle þe halzen / and of alle þe guode men þet byeþ / and ssole by. al to þe ende of þe wordle / and weren zepþe þe ginni[n]gge, to gidere / ine þe byleau of Iesu crist. And ine þise article / byeþ onderstonde / þe zeue sacramens / þet byeþ ine holy cherche. þet is to wytene. cristninge . conferminge. þe sacrament of þe wyefde. ordre, spoushod. þe holy sscrifte. and þe laste : anoylinge. þis article zette sayn simoun.

þe enlefte is. to leue : þe lesnesse of zenne. þet god yefþ þe þe virtue / of his holi sacramens / þet byeþ ine holi cherche. þis article zette sayn Iude.

þe tuelfte article is. to leue / þe general arizinge of bodye. and þet lif / wyþ-oute ende. þet is þe blisse of paradis. þet god ssel yeve to ham / þet hit habbeþ of-guo / be guode beleau : and be guode workes. þis article / yefþ to onderstonde / his contrarie. þet is / þe pine wyþ-oute ende / þet god heþ agrayped / to þe uorlorene. þis article / ssel by onderstonde / ine zuyche manere : þet ech / by he guod / by he kued / ssel by ate daye of dome / arered uram dyaþe / to lyue / ine his ozene bodye / huer he ssel habbe an. and onderuonge his mede / ine bodye / and ine zaule / be þet he heþ of-guo / ine þise liue. an þeruore / ssole þe guode / at þo daye / ine bodye / and ine zaule / by in lif / wyþ-oute ende. and the kueade : uorlore euremo / ine bodye and ine zaule. þis article zette saynt Mappi.

OF ÞE SSEAWYNGE ÞET SEINT ION ÞE GODSPELLERE YZEȝ.

Mi lhord sanyng Ion / ine þe boc / of his sseawynges. þet is y-cleped / þe apocalipse : zuo zayþ / þet he yzeȝ a best / þet com out of þe ze. wonderliche ydiȝt. and to moche dreduol. Vor þet bodi of þe beste : wes ase lipard. þe uet / weren of bere. þe þrote / of lioun. and hit hedde / zeve heauedes . and ten hornes . and

ope þe ten hornes. ten corounes. And yzeþ saint Ion. þet þe ilke kneade best / hedde miȝte / of him-zelue / to viȝte / wyþ þe halȝen / an his to ouercome / and to ouer-maistri. þis ilke best / zuo wonderuol / and zuo y-coun-trefeted / and dreduol : betocneþ / þane dyeuel / þet com out of þe ze / of helle / þet is uol / of alle zorȝe / and of alle biternesse. þet bodi of þe beste / ase zayþ saynt Ion . zuo wes ylich / to þe lipard . uor þet ase þe lipard / heþ diuers colurs : zuo heþ þe dyeuel diverse maneres / of waytinges / and of contac / uor to gily / an uor to uondi þe uolk. þe uet weren ilich / þe uet of bere. vor also þe bere / þet heþ þe stre[n]gþe ine þe uet / and ine þe armes / halt strangliche. and bint / þet he heþ / onder his uet / and þet he beclepþ : alsuo deþ þe dyeuel ham / þet he heþ beclepþ / and ouerþrawe be zenne. þe þrote wes of lion . uor his greate crueleté / þet al wyle uor-zuelze.

horns, surmount-
ed by ten crowns.
The wicked beast
had might of him-
self to fight with
and overcome the
saints.

This beast be-
tokeneth the devil,
who cometh out of
the sea of hell ;
his guiles are de-
noted by the leo-
pard's spots, his
strength by the
bear's feet,

his cruelty by the
lion's throat,
for the devil will
for-swallow all.

ÞE TOKENEN OF ÞE HEAUEDEN OF ÞE BESTE.

þe zeue heauedes / of þe beste of helle : byþ þe þe zeuen hauedliche zennes. be huichen / þe dyeuel draȝþ to him / ase al þe wordle. Vor onneape yualþ / þet me ne ualþ / in-to þe þrote / of zome : of þe zeue heauedes. And þeruore / zayþ wel saynt Ion : þet hit hedde miȝte / a-ye þe halȝen. vor in erþe / ne ys zuo holi man : þet moȝe / parfittliche be-uly / alle þe maneres of zenne. þet of þise heuedes zeuen comeþ / wyþ-oute special priuilege of grace / also hit wes / ine þe mayde Marie / oþer ine zome oþren / be special grace / þet he hedde of god. þe ten hornes of þe beste / betokneþ / þe geltes of þe ten hestes / of our lhorde / þet þe dieuel purchaceþ / also moche ase may / by þe zeuen / beuore yzed zennen. þe ten corounes aboue / betokneþ / þe ouercominge / þet hit heþ aboue / alle zenuolle / uor þet / he deþ his agelte / ine þe ten hestes.

The tokens of the
heads of the beast,

[Fol. 4. a.]

The seven heads
are the seven dead-
ly sins.

Every one falls in-
to the throat of
some of the seven
heads.

None is so holy as
to avoid all sins.

The 10 horns be-
tokeneth the guilts
of the 10 behests.

The 10 crowns are
the 10 victories he
hath over sinners.

The first head of
the Beast.

ÞET UERSTE HEAUED OF ÞE BESTE.

The first head is
Pride
2nd Envy,
3rd Anger,
4th Sloth,
5th Covetousness,
6th Gluttony,
7th Lechery.

These are all head-
sins, and begin-
ning of all wicked-
ness.

And first we will
talk of pride, the
first sin,

which was com-
mitted by Lucifer,

wherefore he and
his angels fell
from heaven.

Like him are all
that exalt
themselves above
others.

The Might of
Pride.

Pride blindeth
men,

so that they are
beguiled by the
devil whether they
be high, fair, rich,
wise, hardy, or
honourable,
but especially
great lords,

Þet uerste heaued / of þe beste of helle : ys prede. Þet
oþer / is enuie. þe þridde / wreþe. þe uerþe / sleauþe /
þet me clepeþ / ine clergie : accidye. þe vifte / icinge. in
cle[r]gie / auarice. oþer couaytise. þe zixte / glotounye. þe
zeuende lecherie / oþer luxurie. Of þise zeuen heauedes /
comþ ech manere zenne. and þeruore / hi byeþ y-cleped /
haued-zennes. uor þet hi byeþ / heaued / of alle kueade /
and of alle zennes. and ginninge / of all kueade. be
hy dyadliche / be hy uenial. þanne / ech of þe ilke
zeuen him to-delþ / ine uele halues. And uerst / we
willeþ zigge / of þe zenne of prede / uor þet wes þe
uerste zenne / and þe aginninge / of alle kueade. vor
prede / brek uerst uelaꝝrede / and ordre / huanne liꝝtbere
þe angel / vor his greate uayrhede / an his greate wyt :
wolde by aboue / þe oþre angeles / and him wolde enmi /
to god / þet hine zo uayr / an zuo guod : hedde y-mad.
And þeruore / he vil uram heuene : and becom dyeuel.
and he / and al his uelaꝝrede. Hym anlikneþ / alle
proude / þet uelaꝝrede / and ordre of men / ondeþ / and
brekþ / huazne hi wylleþ / by aboue oþren. and more
by alozed / and y-preyzed / þanne eni oþer / þet betere
byeþ worþ.

ÞE MYȝTE OF PREDE.

Þis zenne of prede / ys to dreduol. uor hi ablent
men. zuo þet hi ham-zelue / ne knaweþ / ne ne zyeþ.
þet is þe wel strang / and þe wel special ald / to þe
dyeule / huer-of he be-gyleþ / þe heze men / and þe
uayre / and þe riche / and þe wyse / and þe hardi / and þe
worþuolle. And generalliche / ech manere of uolk. ac
specialliche / þe greate lhordes / zuo þet hy ham zelue /
ne knawþ / ne zyeþ / hire misdedes / ne hire folies / ne
hire wyttes. þanne is. hit / þe meste periluse ziknesse /
þet is of oþren. Vor-zoþe / he is ine grat peril / to huam /

alle triacle / went in to uenym. Also deþ techinge / and chastisement / to þe proude. Vor þe more / þet me him wy[þ]nimþ / and blameþ / and chastep : þe more / he him wreþep. and þe more him wereþ.

to whom teaching and chastisement profiteth not.

Prede / is þe dyeules oþe doþter / þet heþ / grat del / ine his kende. Prede werreþ wyþ god / of his guode. and god / þrauþ doun prede / and werreþ wiþ him. Prede / is king / of wyckede þeawes. Hy is þe lioun / þet al uorzuelþ. Prede astruþ / alle þe guodes / an alle þe graces / and alle þe guode workes / þet byeþ inē manne. Vor prede / makeþ of elmesse / zenne. and of uirtues / vices. and of guode workes / huer-of me ssolde begge heuene : makeþ wyne helle.

Pride is the devil's own daughter, and wars against God. It is king of wicked practices. She is the lion that devours all.

[Fol. 4. b.]

þis zenne / is þe uerste / þet asayleþ / þane kniþt / oure Lhord / and huan¹ last let. Vor huanne he heþ / alle oþre kuedes ouercome : þanne him asayleþ prede / þe st[r]anglaker.

This sin is the first that assailed our Lord, and was the last to banden him.

HOU ME SSEL TO-DELE ÞE ZEUE BOÞES OF PREDE.

The Seven Boughs of Pride.

þis zenne him to-delþ / and spret / ine zuo uele deles / þet onneape / me may hise telle. Ac zeuen principals doles / þer byeþ. þet byeþ / ase zeue boþes / þet guoþ out / and byeþ y-bore / of ane wyckede rote.

þanne / þe uerste boþ of prede : is / ontreuþe. þe oþer : onworþhede. þe þridde : ouerweninge. þet we² clepeþ / prestuncion. þe uerþe : folebayrie. þet we² clepieþ / ambicion. þe vifte : ydele blisse. þe zixte : yprocrisie. þe zeuende : wyckede drede. To þise zeue diþtinges / belongeþ alle þe zennes / þet byþ y-bore of prede. Ac ech of þise zeue boþes / heþ uele smale tuyegeges.

I. Untruth,
II. Despite,
III. Presumption,
IV. Ambition,
V. Idle-bliss,
VI. Hypocrisy,
VII. Wicked dread.

þe uerste boþ of prede / þet is / ontreuþe. he him to-delþ / in þri little boþes. huer-of þe uerste / is kuead. þe oþer : worse. þe þridde / alþerworst. þe on is uoulhede. þe oþer : wodhede. þe þridde : renoyrye. Voulhede : generalliche / is ine eche zenne. vor no zenne / ne is / wyþ-oute uoulhede. and zuo beginneþ / alle

The three twigs of Untruth.
I. Foulhood,
II. Foolishness,
III. Apostasy.

I. Foulhood

¹ huan?

² me?

zennes / be voughede. Ac þe voughede / þet we spekeþ
of hier specialiche / þet comþ of prede. and is a man-
yere / of ontreuþe : is a vice / þet is y-cleped / ine clergie :
or Ingratitude is
to forget God and
his gifts.
þet is uoryeti[n]ge of god / and of his guodes.
þet me ne þonkeþ him naȝt / ase me ssolde do. ne him
ne yeldeþ þonkes / of his guodes / þet he ous heþ ydo.

He is a great
villain that never
return thanks for
kindness received.

Such villany do
those who do not
thank God,

but use his gifts
badly,

and each day re-
turn evil for good.

We have no gifts
but what God has
given us, be they
of nature, of for-
tune, or of grace.

Let us thank God
for all his gifts to
us.

II. Folly or mad-
ness.
The man is out of
his wits,

[Fol. 5. a.]

who misuses his
lord's goods
whereof behoveth
him yield account,

Vor-zoþe he is wel vileyn / and ontrewē / auoreye his
lhord / þet alle guod / him heþ y-do. and him ne
þonkeþ / ac uoryet : and yelt him / kuead uor guod.
and vileynye / uor corteysye. þe ilke vileynye / deþ
man to god / huanne he / ne beþengþ him naȝt / of þe
guodes / þet God him heþ y-do / and him deþ alneway.
and naȝt him þonkeþ / ac raþre him / ofte werreþ / ine
þet / þet he useþ kueadliche / and aye godes wil.

þet is wel grat vileynie / ase me þingþ / þet grat guod-
nesses / onderua[n]gþ / and ne dayneþ naȝt / to zigge :
grat þank. And yet hit is more grat : huanne / me him
uorzaþþ / oþer huanne / me him uoryet. ac þe ilke / is
to grat : huanne echedaye / onderuangþ þe guodnesses :
and echedaye / yelt kuead / uor guod.

þe ilke / þet þanne wel þengþ / and ofte lokede / to
þe guodes / þet god him heþ ido / and deþ alneway : and
þet no guod / he ne heþ : þet god ne heþ / hit him
y-yeve. ne guodes of kende : ase uayrhede. and helþe.
an strengþe of bodye. an sleþþe. and naturel wyt /
auoreye þe zaule. ne guodes of auenture. ase riches-
sness. and heþnesse. ne guodes of grace. ase byþ
uirtues. and guode workes. wel ssolde he þonki god :
of alle his guode. vor guodnesse : oþer akseþ.

þe oþer / ontreuþe. þet comþ of prede : is wodheda.
me halt ane man wod. þet is out of his wytte / ine
huam : skele is miswent. þanne wext ariȝt / þe ilke fol.
and miswent. and wel yzed / wod. þet wytindeliche /
and hardiliche / þe guodes / þet ne byeþ naȝt his. ake
byeþ. his lhordes guodes. huer-of / him behoueþ /
straitliche / yelde rekeninge / and scele. þet is to

wytene / þe guodes / of suo grat pris / and þe timliche
guodes / þet he heþ / ine lokinge. þe uirtues of þe bodie /
and þe þoztes / and þe consenteiners / and þe willes of
þe zaule / wastep / and despendep / ine folyes / and ine
outrages / to-uore þe ezen / of his lhorde, an him ne
poruayþ / of his rekeninge. and wel wot / þet rekeni
him behouep. and ne wot / huanne. ne þane day. ne þe
oure. Zuych folie / is wel y-cleped / onwythede. Of
zuiche vices / byep uolle / þe greate proude men / þet useþ
kueadliche / þe greate guodes / þet god ham heþ ylend.

and thinketh not
of the day of reck-
oning.

Of such vices the
great proud men
are full.

þe þridde ontreuþe þet comþ of prede : ys renayrie.

III. Apostasy.

He ys wel renay / þet / þet land þet he halt of his lhorde /
deþ in-to þe hond of his uyende. and deþ him man-
hode. Zuych zenne makeþ ech þet zenezep dyadliche.

He is an apostate
that giveth his
lord's land to his
enemy.

uor þanne also moche ase of him is he deþ manhode to
þe dyeule / and becomþ his þrel. and him yelt al þet
he halt of god / and bodi / and zaule. and oþre guodes.

as doeth he who
pays homage to
the devil.

þet he deþ to þe seruice of þe dyeule. And alþaz he
by be his zigginge cristen : he renayþ be dede / and
sseweþ þet he ne is nazt. Ac specialliche ine þri man-
eres is man ycleped reney. and uals cristen. oþer uor

Such a one is only
Christian in name
and not in deeds.

þet he ne beleþ / þet he ssolde / ase deþ þe bougre : and
þe heretike / and þe apostata. þet reneyep hire bileaue.

False Christians
are those who sin
against their
belief, as the for-
sworn, liars, and
witches.

Oþer uor þet he agelt þe byleaue þet he bylefþ. Alsuo
doþ þe uorzuorene. and þe lezers of þe byleaue. Oþer
beleþ more þanne he ssolde. ase doþ þe deuines / and
þe wichen / and þe charmeresses þet workeþ be þe

Such men sin
deadly,
for they sin
against the belief.

dyeules crefte. and alle þo þet ine zuyche þinges
yleueþ and doþ hire hope : zenezep dyadliche. Vor
alle zuiche þinges byep aye þe byleaue. and þeruore
his uorbyet holy cherche. þise byep þe manieres of
on-treuþe / þet is þe uerste boþ of prede.

þe oþer boþ of prede.

þe oþer boþ / þet comþ out / of þe stocke / of prede :
zuo is onworþnesse [despit] / þet is / wel grat zenne.

The Second Bough
of Pride is Despite
(Contempt).

There are three
sorts of this sin.

I. Not praising
others as they de-
serve.

II. Not to honour
and reverence
where one should.

III. Not to show
obedience to those
over us.

Think how often
thou hast dis-
praised others,

how thou hast fall-
ed in giving due
honour to God, to
His mother, to His
saints, and His
angels,¹

[Fol. 5. b.]

and how many
times thou hast
badly served our
Lord Jesus Christ,
in not hearing ser-
mons,

and in jangling
and jesting at
mass.

Think too how
little honour thou
hast shown to the
body of Christ
when thou sawest
or receivest it,

not having pre-
pared for it

And þaz hit by zuo / þet no zenne dyadlich / by
wipoute onworþnesse / of god. alneway be þet / þet
we spekeþ of onworþhede / hyer specialliche / ine þri
maneris / me may zenezi / be þise zenne. Oþer uor
þet / me ne prayzeþ / oþren arizt / ine herte / ase me
ssolde. Oþer uor þet / me ne berþ nazt worssipe / and
reuerence : þer þet me ssolde. Oþer uor þet / þet me ne
bouzþ nazt arizt : to ham / þet me ssolde / rihtuolliche
bouze.

Nou þench riht wel / ine þine herte / hou ofte / þe
hest y-do / þe ilke zenne / þet þou hest / ine þine herte :
þe ilke / þet more byeþ worþ / þanne þou / onworþest.
uor zome graces wyþoute / þet god / þe heþ y-yeve. oþer
uor noblesse / oþer uor prowessse. oþer uor richesse.
oþer uor wyt. oþer nor uayrhede. oþer uor oþre
guodes / huet þet hi by : hueruore / þou þe prayzest /
more þanne þe ssoldest. and oþren lesse.

Efterward / þench hou uele ziþe þou hest / litel ybore
worþssipe / and reuerence / to ham / þet þou ssoldest.
Auerst / to god. and to his moder. and to his halzen.
and to þe angles of heuene. Vor þer ne is non / to-yans
huam / þet þou ne hest agelt / ine onworþnesse [despit].
oþer be onworþnesse / þet þou hest / ofte ziþes / euele /
and wroþe / y-loked hire festes.

Efter þan þench / hou uele ziþe / þou hest misserued
oure lhord Jesu crist. oþer ine þet / þet þou ne hest nazt
bleþeliche / y-hyerd his seruise. ne y-zed his benes. ne
yhyerd sermons. and huanne þe ssoldest / yhere his
messe / oþer his sermon / at cherche : þou iangledest /
and bourdedest / to-uor god. and ine þet / þu bere him /
litel worþssipe.

Efterward / hou þou hest ueleziþe / litel ybore worþ-
ssipe. to þe bodye / of Jesu crist / þanne þou hit yzeze.
oþer þanne / þou hit onderuinge. ine þet / þet þou nere
nazt / digneliche y-diht / be sscrife. and by vorþen-
chinge. Oþer be auenture / þet wors is : þet þou hit

onderuinge ine dyadlich zenne / be pine wytinde / þet is grat onworþnesse. [despit.]

beforehand by shrift and repentance.

Afterward / to pine zuete uelaze / and to pine / guode lokere / þin angle. þet alneway / þe lokeþ. hou uele ssames / þou hest him y-do / ine þet / þou dedest / þine zennes / beuore him.

Afterward þench / hou uelezipe / þou hest y-by / onboz-sam to pine uader / and to pine moder. and to þan / to huam þou asoldest bouze: and bere honour. Yef þou wylt / ine þise manere / recordy þi lif: þou sselst ysi þet þou hest / more zipe y-zenezd / ine zuyche manere / of prede / þet is ycleped / onworþnesse [despit]: þet þou / ne kanst naȝt telle.

Think how often thou hast been disobedient to thy father and mother. If thou wilt thus record thy life, thou shalt see that thou hast sinned more times than thou canst number.

þe iij BOȝ OF PREDE.

þe þridde boȝ of prede: is / arrogance. þet me clepeþ / opweninge / oþer opnimminge. þanne þe man / wenþ more / of him-zelue / þanne he ssolde. þet ys to zigge: þet wenþ by / more worþ: þanne he by. oþer more may: þanne he moze. oþer more conne: þanne he can. oþer wenþ by more worþ. oþer more moze. oþer more conne: þanne eny oþer. þis zenne / is þe strengþe / of þe dyeule. vor he lokeþ / and norisseþ / alle þe greate gostliche zennes. þis zenne him sseaweþ / ine uele maneres, oþer be dede / oþer be speche. ac nameliche / ine zix maneres. þet is to wytene / ine onlepihede. uor þe proude / and þe ouerwenere / weneþ more by worþ / oþer conne: more þanne enie oþre. and ne dayneþ naȝt do / ase oþre / þet more byeþ worþ / þanne he by. ac rapre / wile by / onlepi ine his dedes. þet is þe uerste zenne / be huam ouerweninge is ine dede.

The third Bough of Pride is Arrogance, or Upweening.

A man is guilty of this when he thinketh too much of himself, and less of others.

This sin nourisheth all the great spiritual sins. This sin showeth itself in six ways.

I. Singularity. The proud and the overweener will not deign to do as others.

þe oþer is / fol niminge / of greate spendinge. þet me clepeþ prodigalité. huame he deþ to moche despense. oþer / of his oȝen: oþer / of oþre manne: uor to by / y-praysed. and þeruore / þet me him hyalde / þe more large / and þe more corteys.

II. Prodigality. This is a foolish spending of money, in order to be praised and heid the more liberal and courteous.

III. False Strife.
This is to support
a thing we know
to be wrong.

þe þridde kuead / þet comþ of ouerweninge : ys fole
opniminge of uals strif. ase zayþ / Salomon. þet is to
zigge. huo þet mimþ / a uals strif anhand / and wot wel /
þet hit is uals. and hit uolþeþ.

IV. Boasting
(Yelping).
The boaster is the
Cuckoo, he can
only sing of him-
self.

[Fol. 6. a.]
This sin is seen in
those who yelpeth
of their own wit,
descent, works, or
prowess.

He sinneth
doubly who pays
others to extol
him, and to lie and
boast of his noble-
ness.

V. Scorn. This is
the wont of the
proud, who scorn
good men and
those they see
living aright.

By their evil
tongues they pre-
vent much folk
from doing well.

VI. Opposition
(Withstanding).
The proud over-
weener will not
endure opposition,
chastening, or ad-
vice.

This sin is a perti-
ous sickness,
since all medicines
turn into venom.

þe uerþe tuyg / of þe ilke boþe / huer-by / þe proude /
sseaweþ prede / of his herte : is yelpingge. þet is / wel
uoul zenne / and to god : an to þe wordle. þe yelpere is
þe cockou. þet ne kan / naþt zinge / bote of lim-zelue :
þis zenne is ybounde ine þan / þet be his oþene mouþe /
him yelþþ. oþer of his wytte. oþer of his kenne. oþer
of his workes. oþer of his prouesse. Ac he him dobleþ
ine ham / þet þe yelpere / and þe lozeniour / zechep /
and redeþ / and yefþ ham of his / uor ham to praysi.
and uor to zigge of ham : þet hi / ne dorre naþt zigge.
and uor to lyeþe of ham : and te grede hare noblesse.

þe vifte out-kestinge / of þe ilke stocke / is scorn.
Vor þet is þe wone / of þe proude : ouer-wen[er]e / þet him
ne is naþt ynoþ / to onworþi / inc his herte / þe oþre.
þet ne habbeþ naþt / þe graces / þet he wenþ habbe.
ac makeþ / his bisemers / and his scornes. and þet
wors is : bisemereþ and scorneþ þe guode men. and of
ham / þet he yziþ / wende to guode. þet is wel grat
zenne. and wel dreduol. Ac / uor hire euele tongen :
hi miswendeþ / moche uolk / to done wel.

þe zixte kestringe out / of the ilke boþe : is wyþ-
standinge. þet is / huazne þe man wyþstant / to alle
ham : þet guod / him wolde. Vor þe proude / ouer-
wenere : yef me him wiþnimþ : he him defendeþ. yef
me him chasteþ : he is wroþ. yef me him wel ret. he
ne leþþ nenne / bote his oþene wyt. Hit is a perilous
ziknesse / þet ne may naþt þolye : þet me him take. and
to þaþ / þet alle medicines : went in to uenim.

þe iiij. BOÞ OF PREDE.

The Fourth Bough
of Pride is Foul
Desire (Ambi-
tion).

þe uerþe boþ of prede / is fole wylninge. þet me
clepeþ / ine clergie : ambition. þet is / kuead wilninge

heȝe to cliue. Þis zenne / is þe dyeules panne / of helle. This sin is the devil's pan of hell.
 huerinne / he makeþ his sriinges. Þes boȝ him spret / This bough spreadeth right and left.
 ine uele manyeres / ariȝthalf / and alefthalf. Vor þe
 ilke / þet wylneþ / heȝe to cliue : to zome / ha wyle
 queme. and þerof wexeþ / uele zennes : ase ariȝthalf. On the one side it appears in flattery and simulation,
 þet is to wytene : lozengerie. simulacion. folliche yeue :
 uor þet me ssel him hyealde / corteys / and large. To on the other in slander
 oþren / ha wyle harmy. and þerof comþ þe zenne / a-
 lefthalf. ase to miszigge / to ham / þet he wyle harmi : and evil will ;
 him uor to anheȝi. and him arereþ blame / and wylneþ /
 þane dyap / of þan / þet halt / þet he wenþ come to /
 and bezuykynges. and euel red ; *conspiracions. strif.* in deceit, treachery, bad advice, conspiracy, and strife.
 and uele oþre zennes / þet wexeþ / of þise queade boȝe.

ÞE V. BOȝ OF PREDE.

þe uifte boȝ of prede / is ydele blisse. þet is / fole / The Fifth Bough of Pride is Vanity (Idle-blisse).
 likinge / of fole heryinge. þanne he uelþ / ine his herte He that loves to be praised,
 wytindeliche / of þet he is / oþer wenþ by. yhered / of
 zome þinge / þet he heþ ine him / oþer wenþ hadde.
 and wyle by yhered. þerof / huerof / he ssolde herie robbeþ God and stealþ that which is His; for of all our goods He shall have the worship and honour, and we the use of them.
 god. And þeruore / ydeleblisse / benimþ god / and
 stelþ / þet his is. Vor of alle oure guodes : he ssel
 hadde þe worþssipe / and þe heryinge. and we / þe
 wynny[n]gge.

Ydeleblisse : is þe grete wynd / þet þraup̄ down / Idle-blisse is a great wind throwing down great towers, high temples, and great beeches in woods.
 þe greate tours / and þe heȝe steples / and þe greate
 beches / ine wodes / þraup̄ to grounde. an þe greate
 helles / makeþ to resye. þet byeþ / þe heȝe men / and
 þet byeþ / mest worþ. þet is þe dyeules peni / huer-
 mide he bayþ / alle þe uayre pane-worþes / ine the
 markatte / of þise wordle / þet byeþ / þe guode workes. It is the devil's penny wherewith he buyeth good works.
 And uor þet / þer byeþ / þri manere of guodes / þet
 man heþ of god. and þet þe dyeuel / wyle begge / mid
 his pans : þeruore / him to-delþ þis boȝ / ine þri manere / It spreadeth into three small boughs.
 smale boȝes / huer-of wexeþ / ech manere zenne / þet no
 clerek / ne kan telle. þe ilke þri manere guodes / þet

The goods that we have of God are,
1. goods of nature,
2. goods of fortune,
3. goods of grace.
The kindly goods are those pertaining to the body or the soul.

The bodily goods are health, beauty, strength, prowess, nobility, good tongue, and good discourse.

The spiritual goods are clear and subtle wit and a good understanding.

For all these gifts we ought to thank God.

Nevertheless the proud selleth them to the devil for the false penny of idleness.

The goods of fortune (hap) are highness, riches, delights, prosperity.

When the lady of fortune turns her wheel to man, then bloweth to him all the twelve winds of idleness.

and in his prosperity he thinks of his dignity, prosperity, riches, lusts, fellowship, his fair household, his manners, his ridings, and abundance of fair robes;

to the decking of his house, and to his ease;

men heþ of god. byeþ / þe guodes of kende. þe guodes of hap. þe guodes of grace. þe kendaleche guodes / byeþ þo / þet me clepeþ / by kende. oþer / aye þet body : oþer / aye þe zaule. Auorye þet bodi : ase helþe. uayrhede. strengþe. prouesse. noblesse. guode tonge. guode rearde. Auorye þe zaule : ase clier wyt. wel uor to understonde. and sotil wyt / wel uor to vynde / guode onderstondinge : wel to ofhealde. And þe uirtues of kende / huerby / som ys kendaleiche : more þanne oþer. oþer larger / oþer milder / oþer gracionser. oþer atempres. and wel y-ordayned. Of alle þise yefþes. me ssel þonki god / and serui / uor þet hi comeþ alle of him. þazles þe proude / hise zelþ to þe dyeule / uor þane ualsne peny / of ydele¹ blisse. and werreþ ofte god / of alle his guodes. huer-of / he ssolde þonki god. And huo þet nimþ wel yeme / ine alle þise guodes of kende / þet ioh hadde / ssortliche y-tald : by hit zenne / be ydele bliasse / ine to uele maneres / þet / ech may bctere y-zy / yne him-zelue / yef he wyle / wel studie : þet oþre ne conne him zigge.

þe guodes of hap : byeþ heznesses. richesess. delices. and prosperites. huerof me þengþ / in uele maneres. Vor huanne þe lheuedi of hap / heþ hire huezel y-went. to þe manne / and arered. and yzet to þe hezþe of hare huezel / ase [þe]² melle to þe wynde. and þere heze y-cliuē. þere blaweþ / alle þe tuelf wyndes : of ydele bliasse. Vor huanne þe ilke / þet is zuo heze arise / ine prosperité / þengþ in his herte / uerst / to þe digneté. efterward / to his prosperité. efterþan / to his richesess. efterward / to his lostes / þet his body heþ. efterþan / to þe greate uelazrede / þet him uolþeþ. efterward / to þe uayre mayné / þet him serueþ. efterþan / to his uayre maneres. efterward / to his uaire ridinges. este[r]ward / to þe plenté / of uayre robes. efterþan / to þe diztinge / of his house / wyþ eyse of loste / and oþre manere har-

¹ MS. *ydelele*.

² þe is incorrectly erased in MS.

neys / þet zuo moche is uayr / and noble. efterward /
to þe greate presens / and to þe greate festes / þet me
him makeþ oueral. efterþan / to his guode los / and to
his prayzinges / þet oueral uleþ. þus him ioisseþ and
him glorifieþ þe wreche / ine his herte. zuo þet he not /
huer he ys. þise byeþ þe yefþes / þet comeþ of ydele
blisse, þet is to wytene xij. maneres of uondinge of ydele
blisse. þet habbeþ þo : ine he; stat. oþer ine þu
wordle. oþer ine religion. oþer clerk. oþer lewed.

þe guodes of grace. byeþ uirtues / and guode workes.
And aye þise guodes / ofte blaup þe stranglaker / ydele
blisse. and ofte uelþ þe greatte traues / and þe he;eate.
þet byeþ / þe meste guode men. And sselte y-wyte /
þet yne uirtues / and ine guode workes : uondþ þe
dyeuel / be ydele blisse / ine þri maneres. þe on / zuo
is / ine herte / wyþinne / huanne me yherþ / of þe
guodes / þet me deþ / priueliche. ase of benes. oþer / of
priuē workes. and wenþ þe man / by betere mid god :
þanne he by. þe oþer / zuo ys / huanne he heþ / ane
fole blisse ine him / of þet / he yherþ / oþer y-zizþ /
of his guode namecophede. and þet he is yprayed. and
y-hyealde uor guod man. þe þridde zuo is / huanne he
wilneþ / and zekþ / and porchaceþ los / and name-
coughede. and ine zuiche onderstondinge / deþ his
guodes / nazt uor god properliche : ac uor þe wordle.

to great feasts,
and to his good
fame.

Then he so rejoiceth
and glorifieth
that he knoweth
not where he is.

The goods of grace
are virtues and
good works :

these the devil
trieth in three
ways.

[Fol. 7. a.]

1st. He makes
man think himself
better with God
than he is.

2nd. He causes
him to be pleased
at hearing himself
praised as a good
man.

3rd. He makes
him desire and
seek a good name
not for God's sake,
but for the
world's.

þE ZIXTE BO; OF PREDE.

þe zixte bo; of prede : is ypocrisye. þet is a zenne /
þet makeþ to ssewy / þe guod wyþ-oute / þet ne is
nazt / wyþ-inne. þanne byeþ þo / ypocrites / þet
makeþ ham guode men / and ne byeþ nazt. þet makeþ
more strengþe / to habbe þane name of guod man :
þanne þe zobnesse : and þe holinesse. And þis hire to-
delþ / ine þry. Vor þer is / an ypocrisye / uoul. and
anopre / fole. and þe þridde / sotil. þo byeþ / uoule
ypocrites / þet doþ / hyre uoulhedes / ine halkes : And

The Sixth Bough
of Pride is Hypo-
crisy.

Those are hypo-
crites who pretend
to be good men but
are not truly so.

There are three
kinds of hypo-
crisy, foul, foolish,
and subtle.

Those are foul
hypocrites who do
their foul deeds in
corners ;

and such men our Lord compares to painted and gilded sepulchres.

The foolish hypocrites keep the body chaste, so as to be esteemed of men; thus they make false money out of good metal. The subtle hypocrites aspire to dignities, and hide their evil disposition, but when they gain their positions they discover themselves in their true colours,

and exhibit their pride, avarice, and malice.

sseawep ham guode / to-uore þe uolke. Zuiche clepeþ / oure lhord : berieles ypeynt. and y-gelt. þo byeþ / fole ypocrites / þet ync3 ham lokeþ klenliche / to þe bodye / and doþ manie penonces / an guode. principalliche : uor þe los / of þe wordle. uor þet / me halt ham / guode men. þo byeþ wel foles. uor / of guod metal : hy makeþ / uaise moneye. þo byeþ ypocrites / sotyls. þet sotilliche / wylleþ he3e cliue. and steleþ / þe dingnetes / and þe baylyes. Hy doþ / al þet guod man ssel do : zuo þet no man / ne may his knawe / al-huet þanne / þet hi byþ uol wexe / and he3e ycliue / ine dyngnetes. And þanne / sseweþ hy þe kueades / þet were / y-hole / and yroted / ine þe herte. þet is to wytene : prede. auarice. malice. and oþre kueade dedes. huer-by me knauþ aperteliche : þet / þet trau / nes neure guod. and þet hit wes / al fayntise / and ypocrisye : al þet he hedde beuore y-ssewed. þeruore / hit is zoþ yzed. "Ne sselþ þou neure y-wyte / huet man ys : alhuet he ys / þer he wyle by."

ÞE ZEVENDE BO3 OF PREDE.

The Seventh Bough of Pride is foul dread and shame, i. e. when one dreads the world more than God.

This sin is the daughter of pride, and maketh men to forsake God and please the world.

þe zeuende bo3 / of prede / ys / fol drede / and fole ssame / huane me let / wel to done / uor þe wordle / þet me ne by / yhyealde ypocrite / ne papelard / huer me dret more þe wordle : þanne god. þe ilke ssame / comþ of kueade kuemyng / þet me wyle kueme / þe kueade. And þeruore / is hy do3ter of prede. and þe zeuende bo3 / he3liche. and makeþ ofte / lete þet guod to done : and do þet kuead / uor to kueme kueadliche to þe wordle.

The Second Head of the Beast of Hell.

The second head of the beast is Envy, an adder that poisoneth all. Envy is death's mother, for by the devil's envy death came into the world.

ÞET OÞER HEAUED / OF ÞE BESTE OF HELLE.

þet oþer heaued / of þe kueade beste : is enuie. þet is þe eddre / þet al / enuynemþ. Enuie / is moder / to þe dyape. vor by þe enuie / of þe dyeule : com dyap / to þe wordle / þet is þe zenne / þet mest ari3t / makeþ man / ilich þe dyeule : his uader. Vor

þe dyeuel / ne hateþ / bote oþres guod. and ne loueþ / [Fol. 7. b.]
 bote oþres harm. and zuo deþ / þe enuious. þe en- The envious man
 uious / ne may ysy / þet guod of oþren / nanmore / dislikes to see the
 þanne þe oule / oþer þe calouwe mous / þe brieznesse / prosperity of other
 of þe zonne. þe ilke zenne / him to-delp / ine þri just as the owl and
 bozes / heȝliche. Vor þe ilke zenne / anuynemþ / but dislike the
 alþeruerst / þe herte / of þe enuious. and efterward / brightness of the
 þane mouþ and efterward / þe workes. þe herte of þe sun.
 enuious / ys enuynemþ / and suo miswent. þet he ne This sin is divided
 may / oþre manne guod / zyz / þet hit him ne uorþingþ / into three boughs.
 wyþinne þe herte. and demþ kueadliche. and þet he It poisons, 1. the
 yziþ / oþer þet / he yherþ : nimþ hit to kueade wytte / heart, 2. the
 and of al / makeþ his harm. zuo moche / þet to þe mouth, 3. the
 herte / of þe enuious / þoztes uenimouses / of uals works of man.
 dom / þet me ne hise may telle. Efterward þanne / þe The envious heart
 enuious y-herþ / oþer zyz / oþremanne kued / huet þet cannot bear to look
 hit by / oþer kuead of bodye / ase dyap / oþer ziknesse. upon another
 oþer kuead of auenture [hap]. ase pouerté / oþer man's happiness.
 uersité. oþer kuead gostlich / ase huanne he yherþ / þet
 zome / þet me hyelde guode men : ys y-blamed / of
 zome vice. Of þelliche þinges / him gledeþ ine his
 herte. Efterward / huanne he yziþ / oþer yherþ / þe
 guod of oþren. by hyt / guod of kende / oþer guod of
 hap / oþer guod of grace / huerof we habbeþ / aboue y- When the envious
 speke : þanne him comþ / a zorþe to þe herte / þet he man heareth of
 ne may by ine reste / ne maky glednesse / ne uayr another's misfor-
 semblant. Nou þou miȝt ysy / þet þe venimouse herte / ture, sickness,
 of þe enuious / zenezþ generalliche : ine þri maneres. poverty, &c.,
 ine ualse demynges. ine awarþede glednesse. ine worse
 zorþes. alsuo he zenezþ by þe mouþe. Vor hit be- he rejoiceth in his
 houeþ / þet zuich wyn / yerne by þe teppe : ase þer heart.
 is / ine þe tonne. And uor þet / þe herte / wes uol of
 uenym : hit behoueþ / þet hit lheap / out be þe mouþe. So men's happi-
 þanne of þe mo[u]þe / of þe enuious / comeþ out / þri ness or joy cause
 manere wordes uenimouses. huerof spekþ dauip / ine þe him to be sorrow-
 sautere. þet " þe mouþ / of þe enuious : is uol of cor- ful in heart.
 Thus the envious
 heart sinneth in a
 threefold manner,
 1. in false deem-
 inge.
 2. in wicked glad-
 nesse.
 3. in worse sor-
 row.
 He sinneth also by
 the mouth,
 for his heart be-
 ing full of venom,
 it leapeth out by
 the mouth, in the
 form of cursing,

bitterness, and
treachery.

The envious hath
three manners of
venom in deeds.

The envious man
is like the basilisk,
no greenness
may last before
him.

Corn has three
stages, it is first as
in the grass, after-
ward in ear, after-
ward it is full of
fruit.

1. The envious
man tries to
quench the begin-
ning of goodness
that he sees in
others.

2. He tries to
slander and to
destroy those
flourishing in
goodness.

[Fol. 8. a.]

3. He is full of sor-
row and bitterness
towards those who
are established in
goodness. This sin is very
perilous, and
against the Holy
Ghost.

He who sinneth
against the Holy
Ghost shall nei-
ther have mercy in
this world nor in
the other, because
this sin cannot be
repented of.

singe / and of biterhede / an of bezuykyngē." Of
corsyngē: uor þe guodes of oþren / he missayþ / and
hise lesseþ / alsemoche / ase he may. Of byterhede:
uor þe kueades / of oþren / he hise moreþ / and arereþ /
be his miȝte. Of bezuykyngē. vor al þet he yziþ / oþer
yherþ: he went hit to kueade / and hit demþ / ualslyche.
Efterward / þe enuiou / heþ þri maneres / of uenim
ine dede: ase he heþ / ine mouþe / and ine herte.
uor kende / of þe enuiou: is to wiþdraȝe / and uor to
destrue / be his miȝte: alle guod / by hit lite / by hit
lesse / by hit uoldo. þanne is he / of þe kende / of þe
baselycoc. uor no grenhede / ne may yleste / beoure
hym. ne in gerse / ne in busse / ne in trauwe. þanne
by þe godspelle: þet corn heþ þri stas.¹ uor hit is uerst
ase ine gerse / afterward: ine yere. efterward / is uol of
frut / and al ripe. Alzuo þer byeþ zome / þet habbeþ
guod ginninge / wel uor to libbe / and to profiti / and
byeþ ase ine gerze. þe ilke / him payneþ / þe enuiou /
uor te kuenche / yef he may. þe oþre byeþ / ase ine
yere / þet wel floureþ / ine guode / and profiteþ. by hit
to god: oþer to þe wordle. and þo rebeleþ / þe enuyous /
uor to sæende / and to destrue: be hys myȝte. þe oþre
byeþ uol-mad / and ine grat stat / and doþ moche guod /
to god / and to þe wordle. Vor þet guode los / to
abatye: and hyre guodes to loȝy / þe enuiou agrayþeþ /
alle his gynnes. Vor þe more / þet þe guodes byeþ
greate: þe more zorȝeþ / þe enuiou. þis zenne / is zuo
perilous: þet onneape / me may / come / to riȝte uor-
penchingē. Vor þet hi ys contrariou / to þe holy goste /
þet is welle / of alle guode. And god zayþ / ine his
spelle / þet huō þet zeneȝeþ / aye þane holy gost: he ne
assel-neure hadde merci / ine þise wordle / ne ine þe
oþre. uor he zeneȝeþ / of his oȝene kueadnesse. and me
assel ine þet / hollyche onderstonde. Vor þer ne is /
no zenne zuo grat: þet god ne uoryeþ / ine þise

¹ *stages* ?

wordle / yef man him uorþingþ / and byt merci / uor þe zenne. þet werreþ / be his miȝte / .þe grace / of þe holy gost. ine þet he werreþ / oþremanne guod gostlich / ase þe yewes / werredo Jesu crist / uor þe guodes / þet he dede.

There is no sin so great that God does not forgive if man will repent and seek for mercy.

þE ZENNEN AYE þE HOLY GOST.

And þou sselst ywyte / þet þer byeþ zix zennes / þet byeþ specialliche / ayens þe holy gost. þet is to wytene / ouerweninge. þet makeþ to moche sprede / þe merci of our lhorde / and litel prayzeþ / his riȝtuolnesse. and þeruore / zenezþ moche uolk / ine hope. þe oþer is / wanhope; þet benimeþ god / his merci / as ouerweninge : his riȝ[t]uolnesse. þe þridde is / wy[þ]stondinge. þet is / hardnesse of herte. huazne man / is y-hert / ine his kueadnesse / þet me ne may / him wende / and naȝt ne wyle / hym amendi. þe uerþe is / onworþhede / of penonce. þet is huazne man / ordayneþ ine his herte / þet he / him ne ssel naȝt uorþenche / his zenne. þe vifte is / to werri þe grace / of þe holy gost : ine oþren. þe zixte is / to werri zoþnesse / be his wytinde / and specialliche / þe zoþnesse / of þe cristine beleauc. Alle þise zennes / byeþ aye þe guodnesse : of þe holy gost. and byeþ / zuo greate / þet onneaþe / comeþ to riȝte uorþenchinge. and þeruore / byeþ hy / onneaþe uoryene.

The six sins against the Holy Ghost.

I. Overweening.

II. Wanhope (despair).

III. Opposition (hardness of heart).

IV. Despite of penance (impitence).

V. Striving against the Holy Ghost in others.

VI. Warring against truth, and especially against the Christian belief.

All these sins are against the Holy Ghost, and are so great as not to be repented of.

þE ÞRIDDE HEAUED OF þE KUEADE BESTE.

þe þridde heaued / of þe beste / is hate. Ac þou sselst ywyte / þet þer is an hate / þet is uirtue. þet þe guode man heþ / aye þet kuead. An oþre / þet is zenne wel grat. þet is felhede / of herte. huerof comeþ / uele bozes. and heȝliche : uour. .by þe uour werreres / þet þe feloun heþ. þe uerste is / to him-zelue. uor huazne man / him berþ hate / to þe torment / and þe zaule / and þet body / zuo þet man / ne may slepe ne none reste habbe. Oþerhuyl / him be-nimþ þane mete / and þane drinke. and makeþ him ualle / ine ane feure /

The third head of the evil beast is hate.

The hatred of evil is virtuous, but fierceness (fierceness) of heart is a very great sin.

The Hater has four wars (strifes). The 1st is with himself, as when for fear of torment he kills himself.

The 2nd is with God, because of some sickness or adversity, death of friends, &c.

The 3rd is with those who are under him,—his wife and his household.

[Fol. 8. b.]

He beateth his wife and children and breaketh pots and cups as if he were out of his wits.

The 4th is war with his neighbours.

Of this bough springeth 7 small twigs:

1. Chiding.
2. Wrath. 3. Discord.
4. Strife. 5. Desire of vengeance.
6. Manslaughter.
7. Deadly war.

War produces many horrors, as the death of many innocent folk, the destruction of churches, the burning of towns, the ruin of barns, the disinheritation and exile of men, women, and children, lands destroyed, &c.

oper ine zuiche zorze : þet he nimþ / þane dyaþ. þet is a ver / þet wastep / alle þe guodes / of þe house. be opre werre / þet þe feloun heþ : þet is to gode. Vor wreþe / and felounye / op-bereþ / and nimþ zuo / operhuyl / þe herte of þe felle / uor zome aduersité timlich / oper uor ziknesse / oper uor dyaþ / of urenendes. oþe[r] uor zome misual / þet his wyl / ne is naȝt y-do : þet ha grocheþ / aye our lhord. and euele þonkeþ god / and his halȝen / and zuereþ / and blasfemeþ / aye god / and his halȝen. þe þridde werre / þet þe wreþuolle heþ. is to þan / þet byeþ onder him. þet is / to his wyue / and to his mayné. Vor þe man / is operhuyl zuo out / of his wytte : þet ha beat / and smit / and wyf / and children / and mayné. and brekþ potes / and coppes / ase ha were / out of his wytte. and zuo he is. þe uerþe / is werre / wyþ-oute / to his neȝybores / and to his nixte / þet byeþ alle / aboute him. And of þise hoȝe / wexeþ zeue smale hoȝes. Vor huanne wreþe arist / be-tuene tuay men : þer is uerst chidinge / and þanne wreþe / þet bleþ ine herte. efterward / wreþe. efterward comþ ofte strif. efter wylninge of wreche. efterward / operhuil manslaȝte. and efterward / operhuil werre dyadlich / be-tuene þe urenendes / huerof comþ / ofte / to moche kuead / and perils / þet ne moȝe / naȝt by amended. Vor huanne þer is werre / betuene tuaye men : hit yualþ ofte / þet þer byeþ moche uolke dyade / þet ne habbeþ neȝne gelt. cherchen tobroke. tounes uorbernd. abbeyes. priories. bernes destrud / and men / and wyfmen / and children deserited / and y-exiled. and londes destrud. and to moche / of opre harmes / þet byeþ y-do / be þe encheyson / of þan / þet hi byeþ yhealde / uor te amendi / þet / þis purchaceþ. and þe lhord / and alle þo / þet byeþ to ham helpinde. an ine zuyche nyede. and þeruore hy byeþ / ine greate balance / of hyre helþe / of zaule. uor hi ne moȝe

amendi / ne yelde : þe harmes / þet hi habbeþ ydo. and
hit behouep yelde : oþer hongy.

þE UERþE HEAUED OF þE KUEADE BESTE OF HELLE.

þet uerþe heaued / of þe wyckede beste / is onlust-
hede. þet is onlosthede / and tyene to do wel. þis zenne /
his a to kuead rote / þet kest / uele kueade bozes. þis
onlosthede / þet is sleuþe / makeþ þet man heþ / kueade
aginnynge / and more kueade / amendinge / and to
wors endinge. Kueade anginnynge / heþ þe sleuuolle :
be zix zennes. þe uerste is þonneliche. huazne þe man
loueþ lite / and lheucliche oure lhord / þet he ssolde
louye / bernindeliche. and þerof comp / þet he is / fyeble
and lheur / to alle guodes / to done. þe oþer is
arþnesse / þet is tyene / of herte / þet is þet bed / to þe
dyeule / huerine / he him restep / and zayþ to þe manne /
and to þe wyfmanne. 'þu hest y-by / to zofte y-dreze
uorþ. þou art to fiebble / of compleccioun. þou ne mizt
najt do / þe greate penonces. þou art to tendre. þou
ssoldest by anhaste dyad.' and þeruore þe wrechche /
him let ualle to done þe lostes / of his ulesse. þe þridde
is ydelnesse. þet is a zenne / þet deþ moche kuead / ase
zayþ / þe wrytinge. Vor huazne þe dyeuel / uynt þane
man ydel : he hine deþ / to worke. and deþ him uerst /
þenche kuead. and efterward / to wynni uileynies /
ribaudyes / lecheries / and his time lyese / and manye
guodes / þet he mihte do. huerof / he mihte wynne
paradis. þe uerþe is / heuinesse. huazne þe man / is
zuo heui / þat ne loueþ / bote to ligge / and resti / and
slepe. oþerhuil hy byeþ / yno; awaked / to nyedes /
þet hi hedden leuere / lyese vour messen ; þazne ane
zuot / oþer ane slep. þe vifte is / wyckednesse. þet is
huazne þe man / liþ ine zenne / and yvelþ þe uondinges /
of þe dyeule / and of his ulesse / þet him asayleþ / and
be rizte kueadnesse : nele arere þet heued to gode / be
zorþe / ne grede / harou be sscrifte. ne arere þe honden.

The fourth head
of the wicked
beast of hell is
disinclination to
do good, and a
proneness to do
evil.

This sin is a
wicked root, that
casteth many evil
boughs.

Sloth makes men
have had begin-
ning, bad amend-
ing, and worse
ending.

1. The slothful
loveth our .ord
little and luke-
warmly.

2. He is timid in
heart, is loth to
do penance, and
falleth into the
lusts of the flesh.
[þe dyeules red :
to be onlost.]

3. The idle man is
tempted by the
devil first to think
evil, and after-
wards to desire
vilanies, ribald-
ries, lecheries, and
so to waste his
time.

4. The heavy man
loveth to lie, rest,
and slepe.
He had rather
lose four masses
than a sweat or a
sleep.

5. The wicked slug-
gard will not try
to amend his evil
ways.

[Fol. 9. a.]
 He is like the shrew, who would rather rot in prison than take the trouble to climb out by steps.
 6. The man of little will dreads to begin to do good, for fear that God will fail him.
 This is the dread of the dreamers, that are terrified by their dreams. He is like those who are afraid to go out for fear of a snail, or like children afraid of a goose that bloweth.
 There are six vices that prevent good beginning and amendment.

Untruth. The sinner believes the devil rather than God.
 [þe dyeules red; to þe ontrewē.]

Sloth. This is a vice that all are besmuted with.

Few folk are as diligent as they are holden to be.

Forgetfulness. The slothful is loth to shrive, and soon forgetteth his sins.

True shrift is necessary to forgiveness.

be satisfaioun, [dedbote]. þe ilke anlikneþ / þane assewe / þet heþ leuere rotye / in a prison / uoul / and stinkinde : þanne to habbe / þe pyne of stapes / to cliue uor his outguoinge. þe zixte / is litel wyl [arznesse]. Ine þise zenne / byeþ þo / þet habbeþ drede / of naȝt / þet ne dorre / naȝt aginne / wel to done. uor hi habbeþ drede þet god / ham wyle fayly / þet is þe drede / of þe meteres. þet habbeþ drede / of hare metinges. þo anlikneþ þan / þet ne dar naȝt guo / ine þe peþe uor þane snagge / þet sseaweþ him his hornes. And to þe childe / þet ne dar naȝt guo his way / uor þe guos þet blaup.

þise byeþ þe zix vices / þet benymeþ þe manne / guod ginnynge. Vor oþre zix vices / ne may þe sleawolle habbe guod aginnyng / oþer amendement. þet byeþ techches / of kuead seriont / þet makeþ / þet non guod man / ne ssel his onderuonge / in to his seruice / huanne he is sleuol. [ontrewē.] onssriuel.¹ uoryetinde. slak. and fallinde. þe uerste vice is / ontreuþe. Vor huanne god / zet ine þe herte of man / guod wyl / wel to done : þanne comþ þe dyeuel / and hym zayþ / 'þou hit sselst wel / recouri / þou art yong / and strang / þou sselst libbe long.' and zuo he him / onwoneþ þe dyeuel wel uor to done. Efterward / comþ sleuþe. uor he / þet wel deþ / and deþ hit auerst : hit nis no wonder / þaȝ he lit do / sleuolliche. þet is a uice huerof al þe wordle is besmet. huo þet nimþ wel hede. Vor lite uolk þer byeþ / þet by diligent / ine þet hi byeþ / yhyealde to done / auorye god / and hire nixte.

Efter sleauþe / is uoryetinge. Vor huo þet ys sleauol : ofte uoryet. Vor þise tuo zennes / of uoryetyng : hit yualþ ofte / þet he ne can him ssiue. Vor huanne þe man / is sleuol / him to ssiue : he uoryet his lackes / and his zennes / þet is grat peril. Vor non ne may habbe / uoryeueneesse : wyþ-oute / zoþe sscrifte. þet berþ / uorþenchinge / of herte. beknaulechinge / of

¹ onssriuen?

mouþe / boꝝsamnesse / ine dede / þet is amendinge : and dedbote. þer ne ys non zuo guod man / þet yef he yzeþe wel / his oꝝene lackes / þet he ne ssolde uynde / yuoꝝ uor to zigge eche daye / ine his sscrifþe. Ac sleuþe. and uoryetinge : blendep þe zenezeres. þet hi ne zyep naȝt ine þe boc / of hire inwytte.

and produces repentance, confession, obedience, amending, and satisfaction.

ÞE PERIL OF SLACNESSE.

Afterward / comþ slacnesse / þet comþ / of þe defaute / of herte and of kueade wone. þet bint zuo þane man / þet onneape / he him yefþ / to done wel. oþerhuil hit comþ / of onconnyndehede : and of fole hete. huerby þe man / op let zuo his herte / and his body / be uestinges. and be wakinges. and by oþre dedes. zuo þet he ualþ ine fyeblesse / and ine zuiche ziknesse : þet he ne may naȝt trauayly / ine godes seruice. and to-ualþ ine þa slacnesse / þet he ne heþ smak / ne deuocion / wel to done. Afterward / comþ werihede / þet makeþ þanþ man / weri / and worsi / uram daye / to daye / al-huet he is / al recreyd / and defayled. And þis is / þe zixte vice / of þe kueade sergonte. þet he fayleþ / er þan he come / to þe ende / oþer to his terme. And me kan zigge : huo þet serueþ / and naȝt uol-serueþ : his ssepe / he lyst.

The peril of slackness.

Slackness cometh of default of courage and of evil habits.

Sometimes it comes of ignorance and of foul heat.

Afterwards cometh weariness, that maketh man weary and worse.

ÞE 6 POYNS OF SLEUÞE : ÞET BRENGEÞ MAN TO HIS ENDE.

The six points of sloth that bring a man to death.

And yet eft / þer byep / zix poyns / kueade. huerby sleuþe brengeþ man / to his ende. þe uerste is / onboꝝsamnesse. huanne þe man / nele do / þet me him zayþ / ine penonce. oþer me him hat zomþing / þet him þingþ hard. he him excuseþ : þet he hit ne may do. oþer yef he hit onderuangþ : he hit deþ / oþer litel / oþer naȝt. þe oþer poynt / is inpacience. uor ase he ne may / no þing bere / be boꝝsamnesse. he ne may polye / be paciense. zuo þet non / ne dar to him speke / of his

1. Disobedience as seen in a reluctance to do penance.

[Fol. 9. b.]

2. Impatience of control and correction.

3. Grudging or murmuring against good advisers; this causes 4. Sorrow and weariness of life, which leads to the

5. Desire of death.

6. Despair is the devil's deadly stroke;

it causes a man to commit suicide.

The fifth head of the beast is the sin of avarice and covetousness, the root of all evil. This is the great schoolmistress and teacher of all, for all study in the school of avarice, great and small kluge, prelates, clerks, lewd and religious.

Avarice is disorderly love, and showeth itself in three ways:

1. Winning.
2. Withholding.
3. Stinginess.

Of the root of avarice come many small rottes that are great deadly sins:

1. Usury. 2. Theft.
3. Robbery.
4. False claim.
5. Sacrilege.
6. Simony.

guode. þe þridde / is grochyng. Vor huanne me speķþ to him / uor his guode: he him wreþeþ / and grocheþ. and him þingþ: þet me him onworþeþ. and þerof he ualþ / in-to zorþe / þet is / þe uerþe vice. An zuo moche / him ouergeþ / þe ilke zorþe / þet al / þet me him zayþ / al þet me him deþ / al þet he yherþ / al þeþ he ziþþ: al hit him tienep. and zuo he ualþ / in-to zorþe / and into tyene to libbe / zuo þet him-zelf / him hastep / and wylneþ / his dyaþ. and þis is þe vifte vice. Efter alle þise zorþuolle poyns of sleuþe / him yefþ þe dyeuel / þane strok dyadlych / and deþ him / into wanhope. þeruore he porchaceþ / his dyaþ / and him-zelue / slaþþ. ase despayred. and him yefþ / alle kueadnesses / to done / and him ne dret naþt / to do zenne / huet þet hit by. To zuich ende / let sleauþe¹ þane man. þise byeþ. xviiij. poyns. þet þe dyeuel / þrauþ / ope þane sleuolle. hit ne is no wonder / þaþ he lyese þet geme.

ÞET VIFTE HEAUED OF ÞE BESTE.

þet vifte heaued / of þe beste / beuore y-zed. is the zenne / of auarice / and of couaytise / þet is rote / of alle kueade. ase zayþ zaynte paul. þet is þe maystresse / þet heþ / zuo greate scole / þet alle guoþ þrin / uor to lyerni. ase zayþ / þe wrytinge. Vor alle manere of uolk / studieþ ine auarice / and greate / and smale. kinges. prelates. clerkes. an lewede. and religious. Auarice / is disordene loue. zuo disordene / him sseweþ / in þri maneres generalliche. ine wynnynge: boldeliche. ine of-healdinge: streytliche. ine spendinge: scarsliche. þise byeþ þe þri bozes principales: þet of þise rote wexeþ.

Ac specialliche / and propreliche / of þe rote of auarice / guoþ out / manye smale roten. þet byeþ / w¹ l greate / dyadliche zennes. þe uerste is gaelinge. þe oþer / þyefþe. þe þridde / robberye. þe uerþe / chalenge. þe vifte / sacrilege. þe zixte / symonye. þe zeuende / kuedhede. þe eþtende is / inc chapfare. þe

¹ MS. sseuþe.

neꝛende is / wycked cress. þe tēde is / ine kuade uolke. And ech of þise smale roten / him to-delþ / ine uele manyeres.

þanne þe uerste rote / þet is gauelinge. him to-delþ / ine zeuen / outkestinges. Vor þer byeþ / zeue manere gaueleres : lenynde. þet lenep zeluer. uor oþren. And aboue þe catel : nimeþ þe heꝛþes. oþer ine pans. oþer ine hors. oþer ine corn. oþer ine wyn. oþer ine frut of þe grounde / þet hi nimeþ / ine wedde dyade. wyþ-oute rekenyng / þet frut ine paynge. And þet wors ys : hi wylleþ rekeny tues. oþer þries þet yer. uor to do arise þet gauel. and wylleþ / yet hadde yefþes aboue / uor eche terme. and makeþ / ofte / of þe gauel : principale dette. þise byeþ gaueleres kueade / and uoule. Ac þer is anoþer lenere corteys. þet lenep / wyþ-oute chapfare makiinde. alneway in heꝛinge. oþer ine pans. oþer ine hors. oþer ine coupes of gold. oþer of zeluer. oþer robes. oþer tonnen mid wyn / oþer ine uette zuyn. seruices ulessliche. of hors. of carten. oþer prouendres to ham / oþer to hare children. oþer ine oþre þinges. and oueral to gauel / huanne me hit nimþ / by þe skele / of þe lone. þis is þe uerste manere / of gauelyng / þet is ine leninge kueadliche. þe oþre manere / of gauelyng / is ine þan / þet ne lenep naꝛt / to hare persone. ac þet hire uaderes / and þe uaderes of hare wyues / oþer hare eldringes / haddeþ yporchaced / be gauelinge. hit of hyealdeþ and nolleþ hit naꝛt yelde. þe þridde manere of gavelinge. is ine ham / þet haddeþ onworþ / to lene of hire hand : ac hi doþ lene / hare sergons. oþer oþre men / of hire pans. þise byeþ þe mayster gaueleres. Of þe ilke zenne ne byeþ naꝛt þe heꝛe men quit / þet hyealdeþ and sosteneþ iewes and þe caorsins. þet lenep / and destruiþ / þe contraye / and hy nymeþ þe medes / and þe greate yefþes / and oþerhuil / þe ronsounes / þet byeþ of þe guodes / of þe poure. þe uerþe manycere / is ine ham / þet

7. Wickedness.
8. Chaffer.
9. Wicked craft.
10. Wicked games.

1. Usury has 7 outcastings, for there are 7 kinds of usurers.

Some lenders (mortgagees) lend silver in return for cattle, corn, and fruits of the ground.

They falsely increase the rate of interest.

The courteous lender lendeth without chaffer.

[Fol. 10. a.]

2. The second manner of usury is the withholding of purchase.

3. The third usurers are the master money-lenders.

Of this sin the great men are free who support the Jews.

4. The fourth kind is in those that

lend other men's silver obtained at small cost, so as to get greater interest.

It is the little usurer that teacheth such foul craft.

5. Chaffer is to sell a thing for more than it is worth at the time.

1. The chaffers bring knights and high men to poverty.

2. They lend money on land which they know will not be redeemed.

3. They buy things at half their value and sell them twice or thrice the dearer.

4. They buy corn cheap, and sell it when it is scarce; and they desire the dear time so as to sell the dearer.

5. They buy corn and vines in a flourishing condition.

6. They use fraud in their merchandise.

7. They take advantage of the necessities of their poor neighbours,

leneþ / of oþremanne zelure / oþer borþeþ / to litel cost : uor to lene / to gratter cost. þise byeþ / litle gaeleres / þet lyerneþ / zuych uoul creft. þe vifte manere is / ine cheapfare / huanne me zelp / þet þing. huet þet hit by : more þanne hit by worþ / uor þane time. an þet wors is / þe time-zettere ontrewē. huanne he yziþþ þet uolk / mest nyeduol. þanne wyle he zelle / þe derrer tuyes / oþer þries zuo moche / þane þet þing / by worþ. Zuych uolk / doþ to moche kuead. Vor hire time-zettinge / hi destrueþ / and makeþ beggeres / þe knyztēs : and þe hezemen / þet uolþeþ þe tornemens. and þet hy betakeþ / hyre londes / and hare eritage / ine wed. and dead wed / þet naȝt him ne aquytteþ. þe oþre zeneþeþ / to begge þe þinges / ase corn. oþer wyn. oþer oþerþing / lesse be þe haluedele / þanne hit his worþ. uor þe pans / þet he payþ beuore. and þanne / hit zelleþ / ham ayen / tuyes zuo moche / oþer þries : þe derrer. þe oþre beggeþ þe þinges / huanne hi byeþ lest worþ to greate cheape / ine herueste / þet corn. ine uendonginge : þet wyn. oþre cheapfares uor to zelle ayen / al-huet hi byeþ / mest diere. and wilneþ / þane dyere time / uor to zelle þe derrer. þe oþre / þet corn agerse. þe vines in flouringe / huanne þet hi byeþ / of uaire sseywngē. be zuiche uorwerde : þet hi habbe / huet cas yualle : hire catel sauf. þe xixte manere / is of þan / þet takeþ hire pans to marchons / be zuo þet hi by uelaje / to þe wynnyngē. and naȝt to þe lere. oþer þet hi betakeþ / hire bestes / to þe haluedele / be zuo þet hi by / of fer pris. þet is to zigge / þet yef hi sterueþ / ine mene-time : do oþre ine hare stede / ase moche worþ. þe zeuende manere / is ine þan / þet doþ / hare poure nezzeboures / ine hare nyedes. and uor þet hi habbeþ / ham y-lend / a lyte zeluer. oþer corn. oþer ydo zome cortaysye. And huanne hy hise yzeþ poure / and nyeduol : þanne makeþ hy / mid ham / marcat / to do hire niedes. and þe pans / þet hi token beuore / to þe

poure manne. oþer him lende / a lite corn. / hi habbeþ
þri paneworþes of worke : uor ane peny.

and take three-
penny worth of
work for a penny.

þE OþER BOȜ OF COUAYTISE.

[Fol. 10. b.]

þe oþer boȜ of auarice : ys þyefþe. þet is nyme / oþer
ofhealde / oþre manne þinges / wyþ wrong / and onwy-
þinde / and wyþ-oute wylle / of þe lhorde. And þet me
may do / ine uour maneres be þe manire of þyeues. Vor
þer ys : a þyef open. and a þyef ywreȝe. a þief priué.
and a þyef uelaje.

The second bough
of covetousness is
theft, that is, to
take and withhold
other men's goods
wrongfully.

Four kinds of
thieves :
1. Open. 2. Covert.
3. Privy. 4. Ac-
cessory.

þe þyef commun / and open / byeþ þo / þet be
zuiche crefte / libbeþ. of huam me deþ dom / huazne
me hise nymþ. Of zuichen þer byeþ / uele maneres.
ine londe / and ine ze. þe þyef y-wreȝe / is þet steleþ
ine halkes / and ywryȝeliche greate þinges / oþer
little / be hire viztinge. oþer be traysoun. oþer be
queayntise.

1. The open thief
takes his doom
when caught.

2. The sly thief
stealth in corners
great or small
things, by strife,
treason, or craft.

þe priué þyeues byeþ þo / þet ne steleþ nazt / of
oncouþe. ac of priues. And of zuichen : þer byeþ / of
greate / and of smale. þe greate / byeþ of þe kueade / and
þe ontrewre reuen. prouos. and bedeles. and seruons.
þet steleþ / þe amendes. and wyþdraȝeþ þe rentes / of
hire lhorde. and rekenes more / ine dedes. and ine
spendinge. an lesse / ine onderuonginge. and ine
rentes. Zuyche byeþ / þe greate officials / þet byeþ /
ine þe house / of riche men. þet makeþ þe greate spend-
inges. and yeueþ largeliche / þe guodes of hare lhorde /
wyþ-oute hare wytende / and wyþ-oute hare wylle.

3. The privy thief
is great or small.

The great ones are
the reeves, pro-
vosts, beadles, and
servants,
that steal fines and
hold back the rents
of their lords.

They make the
expenditure great
and the income
small,
and are liberal
with their mas-
ters' goods.

To þise zenne belongeþ / þe zennes of þe wyue. þet
deþ zuo moche / be hare zenne / þet þe children / þet hi
wot wel / þet hi heþ / be spousbreche : berþ away þe
kende. Zuych is þe zenne / of þe wyue þet þe guodes /
of hire lhorde stelp. uor to yeue / hare kenne. oþer uor
to done / into kuead us. And of ham / of religion /
þet byeþ oȝeneres. uor hi behoteþ to libbe / wyþ-oute
oȝninge.

To this sin belong
the sins of the wife
who wrongeth her
kind by spouse-
breach,

and who stealth
her lord's goods to
give to her kin.

The little thieves steal bread, wine, their neighbours' capons, hens, and garden fruit.

Such are those who keep what they find, knowing to whom it belongs.

When we find a thing and know not the owner, we must take the advice of Holy Church.

4. The thief accessory partaketh of the theft either by gift or purchase; he consenteth to, adviseth, and defendeth theft.

The corrupt judge is a thief accessory.

þe oþre byeþ / þe little þyeues. þet steleþ / ine þe house : bread. wyn. an oþre þinges / huyche þet hi by. oþer of hire nezebores. hire capons. heznen. frut of hire gardins. oþer oþre þinges / huet þet hit by. Zuyche byeþ þo / þet ofhyealdeþ / þe þinges / þet hi vindeþ. and wyteþ wel / huas þet hi byeþ. and nolleþ hise naȝt yelde. Vor yef þe vinst / and naȝt ne yelst : þou hit stelst. And þaȝ hi ne wyte / huas þet hi byeþ : hi ne ssolle / naȝt þeruore / hit ofhealde. ac hi ssollen do be þe rede / of holy cherche / oþer be hire sscrifte-uaderes.

þe þyeues be uelazrede / byeþ þo / þet parteþ / of þe þyefþe / oþer uor uelazrede / oþer by yefþe / oþer be begginge. oþer ine oþre manyere. Efterward / þo þet consenteþ / oþer redeþ / oþer hotiþ / hit do. And þo þet defendeþ þe þyeues / oþer sosteneþ his / in hare queade / oþer his onderuongeþ / in to hare house / oþer in to his londe / mid hare þyefþe. Efterward / þe kueade domesmen / þet hise soffreþ. oþer be yefþes. oþer be biddynges. oþer be oþre kueade skele. and nolleþ. oþer ne dorre / riȝt do.

þe þRIDDE BOȝ OF AVARICE.

III. The third bough of avarice is robbery, that hath many small roots.

1. Evil executors of bequests.

2. Unfaithful guardianship.

[Fol. 11. a.]

Unlawful possession of other men's castles, lands, and baronies.

þe þridde boȝ of auarice : is robberye. þet heþ uele smale roten. þe uerste is / ine kueade exequitours / of bekuydes. þe oþer is / ine kueade lordes / by he knyzt / oþer oþer / þet be-ulazep / þe poure men : þet hi ssolden loki. be tayles. be tornees. be lones. be kueade wones. be amendes. be þreapnynges. oþer be oþre wones / þet hy zechep. oþer beþencheþ / hou hi moȝe hadde / of hiren. Ine þise zenne byeþ / þe greate princes. oþer barouns. þet be hare strengþe / nimeþ þe cites. þe casteles. þe londes. þe baronyes. and þe oþre riche men / þet hare poure nezehoures / benimeþ mid strengþe / londes / vines / oþer oþre þinges. and nimeþ aryȝthalf / and alethalf / þet no þing / ne may han

ascapie. þe þridde is / ine robberes / and kueade herberzeres / þet berobbeþ / þe pilgrimes / an þe marchons / and oþre wayuerindemen. þe uerþe / is ine ham / þet nollep paye / þet hi sölle. and þet hi ofhea[l]deþ / mid wrong / þe ssepes / of hare sergons. oþer of ham / þet doþ hare niedes. þe vifte is / ine þise greate prela[te]s / þet benimeþ / and robbeþ / hire onderlinges / be to moche procuringe. oþer be zome onrihtuolle niminges þet hi doþ in to uele maneres. þo byeþ þe wolues : þet ureteþ þe ssep. þe zixte is / ine zuyche reuen. prouost. bedeles. oþre mesteres men / huiche þet hy byeþ. þet makeþ þe greate robberynges / and þe wronges / ope þe poure. and beggeþ / þe greate eritages. þer byeþ zuo uele oþre maneres / of roberies : þet long þing / hit were to zigge. ac zome byeþ y-continued / ope þan / þet byeþ yzed.

5. Wicked harbouring of robbers.

4. Unpaid debts.

5. Robbery of underlings by prelates.

who, like wolves, devour the sheep.

6. Oppression of the poor by reeves, provosts, and beadles.

þE UERþE BOȝ OF AVARICE.

þe uerþe boȝ of auarice / is acsyng. þet is to yerne opo¹ oþre / mid. wrong. to þise zenne belongeþ / al þet barat. alle ualshedes. and alle gyles : þet comeþ / ine plait. Ine þis clergie / heþ dame auarice / uele scolers. and of clerkes : and of leawede. and specialliche / zeue manyeres of uolke. þet alle / þus studieþ. þe uerste byeþ / þe ualse playneres / þet makeþ / þe ualse bezeching. and zechep / þe ualse demeres. and lang time. and þe ualse wytnesses. þe ualse playteres. þe ualse lettres uor to greui oþren. and trauayleþ þet uolk / myd wrong. oþer be cristene cort. oþer be leawede cort. þe oþre byeþ / þe ualse yulemde / þet vlyeþ. and naȝt þet / þet zigt is. and zechep wyþsetti[n]gges and respit. uor to bynime oþren / hare oȝen. þe þridde byeþ / þe ualse wytnesses. þise makeþ / þe ualse mariages. þise benimeþ / þe heritages. þos doþ / zuo moche kuead / and harmes / þet non / ne may his amendi. and al þis hi doþ / be hare greate couaytise. þe uerþe byeþ / þe ualse plaiteres / þet onderungeþ / an sostinet / þe

IV. The fourth bough of avarice is false claim.

¹ [ope?] Dame Avarice hath many scholars in this lore. There are 7 kinds of folk that thus study.

1. False plaintiffs that seek corrupt judges to delay justice,

and hire false witnesses.

2. The pretended exiles.

3. False witnesses.

4. False accusers, sustainers of false causes,

ualse causes / be hare wytinde / and hise beclepieþ uor
 ssepe / and uor yefþes. þet hi nymeþ arizthalf / and
 alefthalf. and ofte lyese / þe guode playntes / be hare
 kueadnesse / oþer uor onconynghede / oþer be sleawþe /
 1 [doþ?] miswendep þe riztes / and doþ¹ alle þe wronges / vor
 hare couaytise / ase þo þet byeþ maystres of gyle / and
 of contak / and of be-uelynge. þe vifte. byeþ / þe
 5. False notaries. ualse notaryes / þet makeþ þe ualse lettres. and ualseþ
 þe celes. makeþ þe kueade libelles. and to uele oþre /
 6. False judges, who are influenced by love or by hate, ualshedes. þe oþre byeþ / þe ualse demeres. þet
 ham zelue hongep / more of one half / þanne of anoþre /
 be yefþes / oþer be behotinges / oþer be byddinges /
 [Fol. 11. b.] oþer uor loue. oþer uor wreþe / oþer uor drede. and
 onbyndeþ þe playntes / mid wrong. And doþ maki þe
 greate costes / and nimeþ / þe greate yefþes / oþerhuyl /
 who sell their dooms (verdicts), and wrongfully use the poor. of þe on : oþerhuyl / of þe oþren / oþerhuyl / of on /
 and of oþre. and zelleþ / hare domes. oþer ham / leteþ
 yworþe. And doþ / to þe poure men / greate harmes /
 7. False counsellors. þet hi ne moze amendi. þe oþre byeþ / þe kueade
 bezide-zitteres / þet yeueþ þe kueade redes / to þe de-
 meres / and makeþ lyese þe playntes : uor þe seruices /
 þet hy habbeþ. Alle þe persones / beuore yzed / byeþ
 y-hyealde to yelde / þet hi habbeþ y-het kueadliche / of
 oþren. and hare harmes / þet þe oþre habbeþ y-het /
 be ham.

þE VIFTE BOȝ OF AVARICE.

V. The fifth bough of avarice is sacrilege, that is, to break or steal the things of Holy Church. þe vifte boȝ of auarice / is sacrilege. Sacrilege is :
 huanne me breçþ. oþer blecheþ. oþer draȝþ uoulliche /
 þe holy þinges. oþer þe men / of holy cherche. oþer
 þe y-halȝede stedes / þet byeþ aprored / to guodes
 seruisse. and þet deþ do / ofte / couaytise ine uele maneres.
 Verst / huanne me draȝþ uoulliche / þet bodi of oure
 1. Abuse of the Lord's body. lhorde / aze doþ þe ereges. and þe wychen. and þe
 2. Abuse of the other sacraments. kueade prestes / uor to wynne. Also ich zigge / of
 3. Destruction or theft of holy things. þe oþre sacremens. Esterward / huanne me breçþ /
 oþer stelþ / oþer draȝþ uoulliche / þe halȝede þinges.

þe crouchen. þe calices. þe creyme. þe coporeaus.
 þe yblissede uestemens. and opre / yblissede þinges.
 Efterward / huanne me bernþ. oþer brekþ cherches.
 oþer holi stedes. chertounes. oþer hous of relygioun.
 oþer huanne me draþþ þo / out / þet vleþ to holy
 cherche. oþer into chertounes. uor to by y-borþe.
 Efterward / huanne me makeþ medles / ine cherche /
 zuo þet þer ys / blod yssed. oþer huanne me deþ /
 zenne of lecherie. Efterward / huanne me layþ hand /
 ine kueade / ine clerk. oþer ine man / oþer ine wyf-
 man / of religion. Efterward huanne me stelþ. oþer
 berþ / be kueade skele / out of holy stede / yblissede
 þinges / oþer onblissede / huet þet hit by. Of þise
 zennes / ne byeþ naþt kuytte þo / þet þe guodes of holy
 cherche. þe patremoyne of Iesu crist / despendeþ
 ine kueade us. Ne þo naþemo / þet benimeþ / oþer of
 hyaldeþ mid wro[n]g / oþer mid strengþe. oþer
 hedeþ þe þinges / þet byeþ aproþred / to holy cherche.
 oþer hise payeþ kueadliche. ase þe rentes. þo of-
 frendes. þe tendes. and þe oþre riþtes / of holy
 cherche. Of þise zelue zenne / ne byeþ naþt kuytte /
 þo þet brekeþ þe zondayes / and þe festes / þet byeþ to
 loki. Vor þe holy day / heþ his vridom / ase habbeþ
 þe holy stedes. þise byeþ þe smale bozes þet wexeþ of
 þe boze of sacrilege.

4. Burning and breaking of churches, religious houses, and drawing out those who have taken sanctuary therein.

5. Disputes in church, shedding of blood, and sin of lechery.

6. Laying violent hands on clerk or man or woman of religion.

7. Stealing of blessed things from holy places. Those are not quit of this sin who misuse the goods of Holy Church, who hideth the property of the Church, or who withhold rents, offerings, and tithes.

They are not quit who break Sundays and festivals.

þe .vj. BOȝ OF AVARICE.

þe zixte boȝ of auarice / is symonye. þet is zuo
 ycleped / uor ane wychche / þet hette Symoun / þet
 wolde begge / of seynte peter þe apostel / þe grace /
 uor to do miracles / and byad grat guod. and þeruore /
 hi byeþ y-cleped / Symoniaks : alle þo / þet wylleþ
 zelle / oþer begge / þe gostliche þinges. þet is amang /
 alle þe dyadliche zennes : on of þe grateste. And þes
 boȝ / heþ manie tuygges. þe uerste is in ham / þet
 zelleþ / oþer beggeþ / þe holy ordres / oþer þet body of /

VI. The sixth bough of avarice is simony.

Simoniacs are those who sell or buy spiritual things. Simony hath many twigs : 1. Selling and buying of holy

orders, or the sacraments.

2. Preaching for pence.

[Fol. 12. a.]

3. Purchasing and obtaining corruptly the dignities of Holy Church.

4. Giving away for gifts, &c., the benefices of Holy Church.

5. Letting and changing of benefices.

6. Causing men to go into religion by market.

Lewd (lay) men should keep them from this sin, which they may commit in 3 ways: 1st, by helping their kin to obtain dignities of the Church. 2nd, by giving away benefices. 3rd, by causing their kin to go into religion.

Three kinds of gifts make simony.

1. Gift of hand.
2. Gift of mouth.
3. Gift of unclean service.

oure lhorde / oþer þe oþre sacramens / of holy cherche.
þe oþer is ine ham / þet zelleþ / godes word. and pre-
cheþ principalliche / uor pans. þe þridde is ine ham /
þet be yefþes / oþer be behotinges / oþer be biddingges
dreduolle / oþer ulessliche / makeþ zuo moche / þet hy /
oþer oþre : byeþ ichose / to dyngnetes of holi cherche.
ase byeþ bisopriches. abbayes. oþer denyes. oþer
oþre dingnetes / þet me makeþ / be chyezinge. þe uerþe
is ine ham / þet be yefþes / oþer be behotinges. oþer be
biddinges dreduolle / oþer be seruise naȝt clene / yeueþ
þe prouendres. and þe parosses. oþer oþre benefices
of holy cherche. þe vifte is ine ham / þet be markat
makinde : leteþ hare benefices / oþer changeþ. þe
zixte is ine ham / þet be markat makinde : guoþ in-to
religion. and ine ham / þet ine zuiche manere / his
onderuongeþ.

Vele þer byeþ oþre zennes / and of diuers cas / ine
symonye. Ac hi belongeþ more / to klerekes : þanne
to leawede. And þis bok is more ymad / uor þe
leawede : þanne uor þe clerkes. þet habbeþ þe bokes.
Ac alneway hit is nyed / to leawede men / þet hi ham
loki / uram þise zenne : ine þri cas. þe on is / huazne
hi wylleþ helpe hare ken / oþer hare uryendes / an heȝy
ine dingnetes / of holi cherch. þe oþre huazne hi
yeueþ þe prouendres oþer benefices / þet byeþ of hare
yefþe. þe þridde / huazne hi yeldeþ hare children /
into relig[i]on. Ine þise þri poyns / yef hi yeueþ / oþer
onderuongeþ yefþes / oþer kueade biddingges / oþer
kueade seruises : hi miȝten zone ualle in to þise zenne
of symonie. Vor ase ziggeþ þe holi writes. þer byeþ
þri maneres of yefþes. þet makeþ symonie. yefþe of
hand. yefþe of mouþe / ase biddinges. yefþe of
seruise naȝt clenlich. Ich clepie onclenlich : huazne
þe seruises byeþ y-do / uor onclenliche cause. oþer
principalliche : uor þing gostlich.

DE ZEUEDE BOÿ OF AVARICE.

De zeuend boÿ / of auarice : ys wyckedhede. Ich clepie
 wyckedhede : huazne þe man / is zuo wykhed / and
 zuo moche dyeuel : þet him ne dret nazt / to done / ane
 greate zenne / dyadlich / and orrible. oþer grat harm /
 to oþren / uor a lite wayn / oþer uor ureme / to him.
 þes boÿ / heþ manye tuygges. þe uerste is. huazne /
 eny uor drede / of pouerte. oþer uor couaytise / uor to
 wynne : uorazþ [renayþ] god / and þe cristene bileaue.
 and becomþ bougre. oþer ieu. oþer sarasin. To
 þise zenne / belongeþ / þe zenne : of ham / þet uor
 pans / makeþ to clepie / þane dyeuel. and makeþ þe
 enchauntemens. and makeþ to loky ine þe .zuord.
 oþer ine þe nayle / of þe þoume. uor to of-take / þe
 þrenes. oþer uor oþre þinges. And of ham alsuo /
 þet makeþ / oþer porchaceþ / be charmes / oþer be
 wychecreft. oþer be kueadnesso / huet þet hit by. þet
 uolk / þet byeþ ine spoushod / togydere / ham hatieþ.
 oþer ne moze hadde uelazrede / þe on wyþ þe oþre / be
 spoushod. Oþer þet uolk / þet ne byeþ nazt ine spous-
 hod : louieþ ham togidere / folliche : and be zenne. þe
 oþer is / þe zenne / of grochinge / and of traysoun
 [bezuykinge]. huazne þe man / uor wynnyng. oþer
 uor mede / deþ þing / huer by hi drazeþ oþre / to þe
 dyape. oþer be zuorde. oþer be uenym. oþer ine oþre
 manere / huet þet hit by. þe þridde / is þe zenne of
 ham / þet uor wynnyng / berneþ hous. tounes. casteles.
 cites. oþer cherchen. oþer destrueþ þe vines. oþer cornes.
 oþer doþ oþre harmes uor mede. þe uerþe is þe zenne
 of ham þet zaweþ discord. and purchaceþ þe stryfs /
 and þe werres in cites / oþer ine capiteles / oþer be-tuene
 þe hezomen / uor þan þet hi weneþ þe more to wynne
 mid strif ine þe werre : þanne ine pays. þe vifte is þe
 zenne of reuen. of prouostes. of bedeles. of sergons.
 þet accuseþ / and c[h]alongeþ þet poure uolk / and ham

VII. The seventh
 bough of avarice
 is wickedness, i. e.
 when one is so
 wicked that he
 fears not to do a
 great and horrible
 deadly sin or harm
 to others for to
 benefit himself.
 The twigs are
 manifold :
 1. Apostasy, as
 becoming Heretic,
 Jew, or Saracen.

To this sin be-
 longeth the sin of
 those who make
 enchantments,
 who look in the
 nail of the thumb
 for to take thieves,
 And of them also
 that by witchcraft
 cause those in
 spousehood to
 hate one another.

2. Grudging and
 treason, when a
 man for profit
 brings others to
 death by sword
 or poison.

[Fol. 12. b.]
 3. Burning of
 towns or houses;
 destruction of
 vines or corn;
 harm to others
 for reward.

4. Sowing discord,
 strife, and wars in
 cities in order to
 be gainers there-
 by.

5. Accusing poor
 folk falsely.

¹ [rayuni/]

doþ raymi¹ / and kueadliche lede uor a lite wynnynge
þet hi habbeþ be-zide.

To this sin belong-
eth the sin of
false judges,
false plaintiffs,
and false wit-
nesses.

to þise zenne belongeþ þe zenne of ualse domesmen /
and of ualse playteres / and of ualse wytnesses. of
huam we habbeþ aboue y-speke. Ine manye oþre
maneres is ydo þe zenne of wyckednesse. Ac lang þing
hit were to zigge. and betere may ech man rede þe
ilke zenne / and þe oþre / ine þe boc of his inwyt :
banne ine ane ssepes scinne.

ÞE EȜTENDE BOȜ OF AVARICE.

VIII. The eighth
bough of pride is
chaffer, i. e. a sin-
ning for speedy
gain.

It is seen in 7
modes :

1. To sell as dear
as possible, but to
buy at the cheap-
est.

2. To lie, swear,
and perjure, in
order to sell goods.

3. To defraud in
weights and meas-
ures,

a. buying by the
greatest weight
and selling by the
least ;

b. selling by short
weight, as the
taverners do who
fill the measure
with scum ;

c. increasing
fraudulently the
weight of goods.

4. To sell to time.

5. To sell a differ-
ent article than
was at first bar-
gained for.

6. To hide the
faults of a thing,
as horse-dealers
do.

7. To make a thing
look better than it

þe eȜtende boȜ of auarice / is chapfare / huerinne
me zenezep / ine uele maneres / uor timlich wynnynge.
and nameliche / ine zeue maneres. þe uerste is / to
zelle þe þinges / ase dyere / ase me may. And to begge /
as guodcheap / ase me may. þe oþer is : lyeȝe. zuerie.
and uorzuerie / þe heȝere to zelle / hare chapuare. þe
þridde manere is / þet me deþ ine wyȝtes. and ine
mesures. and þet may by / ine þri maneres. þe
uerste : huanne me heþ / diuerse wyȝtes / oþer diuerse
mesures. and beggeþ / be þe gratteste wyȝtes / oþer be
þe gratteste mesures : and zelleþ by þe leste. þe oþre
manere is / huanne me heþ / riȝtuolle wyȝtes / and riȝt-
uolle mesures / and zelleþ ontreweliche / ase doþ þise
tavernyers / þet uelleþ þe mesure / myd scome. þe þridde
manere zuo is huanne þo / þet zelleþ be wyȝte / purcha-
ceþ / and makeþ zuo moche þet / þet þing / þet me ssel
weȝe / sseweþ more heuy. þe uerþe manere / to zenezē in
chapfare : is to zelle / to tyme. of þisen / we habbeþ
yspeke aboue. þe vifte manere is : oþer þing zelle :
þanne me heþ / y-sseawed beuore. Ase doþ þise
scriueyns / þet sseweþ guode lettre / ate ginninge.
and efterward / makeþ wycked. þe zixte is : hede / þe
zoþnesse / of þe þinge / þet me wyle zelle / ase doþ /
þe romongours of hors. þe zeuende is / maki / por-
chaci / þet / þet þing / þet me zelþ / makeþ uor to ssewy

betere / þanne hit by. ase doþ / þise zelleres of cloþ. þet chieseþ / þe þyestre stedes / huer hi zelleþ / hare cloþ. Ine uele oþre maneres / me may zenezi / ine chapfares. Ac long þing / hit were to zigge.

is, as do cloth sellers, who choose dim places to sell their cloth in.

ÞE NEZENDE BOȝ OF AVARICE.

þe nezende boȝ of auarice : is ine kueade creftes. Ine þise / zenezeþ moche uolk : ine uele maneres. ase þise fole wyfmen. þet uor a lite wynnynge : hy yueþ ham to zenne. Alzuo þise hysians / and þise kempen / and vele oþre / þet uor pans / oþer uor timlich profit / yueþ ham / to crefte / naȝt oneste. þet ne may naȝ[t] / by do : wyþ-oute zenne. an of þan þet hit doþ : and of ham / þet hise sostyeneþ.

IX. The ninth bough of pride is in wicked crafts.

Thus sinneth foul women, and champions that for pence give them to dishonest craft.

ÞE TENDE BOȝ OF AVARICE.

þe tende boȝ / of auarice : byeþ kueade gemenes. ase byeþ þe gemenes of des. and of tables. and of oþre huyche huet þet hy by / huer me playþ uor pans. oþer uor oþer / timelich wynnynge. Zuyche kuade gemenes / specialliche of des / and of tables : byeþ uorbode / be riȝte / uor manye zennes / þet uolzeþ zuyche gemenes. þe uerste is / couaytise uor to wynne / and uor to dispoily / his uelaze. þe oþer is / gauelynge to grat. ase neȝen / uor tuelf. naȝt uor ane monþe. ne to eȝte daȝes : ac ine one zelue day. þe þridde is / to mori lyeasynges / and ydele wordes. and þet wors is : greate blasfemies of god / and of his halȝen. hueruore / god him wreþeþ. ase ofteziþes / he heþ ynome / to lite wreche. Vor oþerhuy1 / ham miswent þe uisage / þet beuore : behinde

X. The tenth bough of avarice is wicked games, as games of dice and of tables, as when one playeth for pence.

[Fol. 13. a.]

It causeth many sins :
1. Covetousness to win and despoil one's fellow.
2. Great usury, as nine for twelve, for a single day.

3. Lies, idle words, and great blasphemies of God and of His saints.

.A TALE

A knyȝt wes / þet zuor / be godes eȝen. an haste / his on eȝe / lhip ope þet cheker. An archer / uor þet he hedde ylore ate geme : nom his boȝe / and ssat an

A tale of a knight who swore by God's eyes. His eye leapt upon the checker. An archer who shot at God

found his arrow
on the checker 'all
bloody.'

4. Bad example.

5. Loss of time.

He that winneth
should give liber-
ality for God's
love.

If it be got by
strife or strength
it should be re-
stored to the loser.

These other
boughts of avarice
belong more to
clerks than lawd
men.

The sixth head of
the beast is
lechery, i. e. too
much unlawful
love and lust.
The devil inciteth
to this sin in 5
modes, in—
1. Foul sight.
2. Foul worde.
3. Foul handling.
4. Foul kissing.
5. Foul deed.

This sin is divided
into two parts:
1. Lechery of
heart.
2. Lechery of
body.
The lechery of
heart hath four
steps:
1. Foul thoughts.

heȝ / a-ye god. þane morȝen / huanne he zet / ato
gemene : his arowe / vil ope þet cheker / al bloody.

þe verþe is / þe kueade uorbysne. þet he þet playþ :
yefþ to oþren : þet y-zyeþ þet geme. þe vifte / in lere
of time / þet me ssolde be zette / ine guode workes.
And manye oþre zennes : þet long þing / hit were to
zigge. O þing / ich ne ssel naȝt uoryete. þet / þe ilke /
þet wynþ : he ne may naȝt / ine guode manere of-
healde / þet he wynþ / ac ssel hit y[e]ue uor godes
loue. bote yef þet hit by / ine zuyche manere : þet he
hit hedde / mid barat / oþer be strengþe. ase þe ilke /
þet deþ þe oþren playe / be stre[n]gþe. Ine þet cas /
he ssolde hit yelde to him / þet hit heþ ylore. Alsuo
ich zigge : of þet me wynþ / ine tornement.

þise byeþ þe boȝes / of auarice / ynoȝ þer byeþ oþre.
Ac hy byeþ / more to clerekes : þanne to þe leawede.
And þis boc / is more ymad / uor þe leawede : þanne
uor þe clerkes / þet conneþ þe writings.

ÞE ZIXTE HEAUED OF ÞE BESTE.

þe zixte heaued / of þe kueade beste : is lecherie /
þet is to moche loue / and desordene / ine lost of lenden :
oþer / ine ulesslich lost. Of þise zenne uondeþ þe
dyeuel / in vif maneres / Ase zayþ saynt gregorie.
Auerst / ine fole zizþe. efterward / ine fole wordes.
afterward / ine fole takinges. efterward ine fole kess-
inges. efterward / me comþ to þe dede. Vor of fole
zizþe : me comþ to þe speche. and uram þe speche / to
þe handlinge uram þe han[d]linge : to þe kessinge. uram þe
kessinge : to þe dede. And þous sotilliche / makeþ þe
dyeuel / guo uram on to oþer. þis zenne / him to-
delp / uerst ine tuo maneres. uor þer is lecherie / of
herte : and lecherie of bodie. þe lecherie / of herte :
zuo heþ / vour stapes. Vor þe gost / of fornicacion /
þet serueþ / of þe uere / of lecherie / becleppe¹ þe herten :
makeþ uerst / come þe þoȝtes. and þe likinges. and þe

¹ to has been erased in the MS. before *becleppe*.

ymaginacions / of zenne / to herte : and makeþ þenche.
 Efterward / þe herte bleþ / ine þe þoztes. an suo
 deliteþ. yet ne deþ he naȝt / þe dede uor no þing. And
 ine þise bleuinge / and ine þe ilke lost : is þo oper
 stape / þet may by / dyadlich zenne. þe greate zenne
 may by / þe lost. þe þridde / stape / is þe graunti[n]gge
 of herte / and of þe scele / and of þe wyll. And zuyche
 grantinges : byeþ alneway / deadlich zenne. Efter þe
 grantinge : comþ þe wylnyng. and þe greate hete þet
 hy habbeþ uor to zenezȝy. and doþ more þanne tienti
 zennes / yne þe daye / ine zizþe of leuedys / and of
 maydynes / þet sseweþ ham / uayre ydizt. þet ofte hy
 sseaweþ / and dizteþ ham / þe more quaynteliche / and
 þe more honesteliche / uor to maki musi / þe foles to
 ham. and ne weneþ naȝt / gratliche zenezȝy : uor þet hi
 ne habbeþ no wyl / to do þe dede. Ac uor-zoþe : hy
 zenezetþ / wel greuouliche. Vor be þe ancheysoun / of
 ham : byeþ uorlore / manye zaules. And þer byeþ /
 moche uolk / y-do to dyape / and to zenne. Vor ase
 zayþ / þe uorbisne. 'levedi / of uaire diztinge : is arblast
 to þe tour.' Vor hi ne heþ leme / ine hire bodye : þet
 ne is / a gryn / of þe dyeule. ase zayþ salomon. þanne
 behoueþ hit / yelde scele / ate daye of dome / of þe
 zaules / þet be þe ancheysoun / of ham / byeþ uorlore.
 þet is / to onderstonde : huanne hi yeueþ encheysoun /
 uor to zenezȝy / be hare wytinde.

Lecherie of bodie. him to-delþ : ine lecherie of eȝen.
 of yearen. of mouþe. of honden. an of alle þe wyttes /
 of þe bodye. And specialliche : of þe uoule dede. And
 hue¹ is hit uoul dede zezþe hit is kendelich ? uor þet
 god / hit uorbyet / ine his spelle. and his apostel pael :
 þet þus zayþ. 'ech man habbe his oȝene : uor fornicacion.'
 þet ys to zigge : his oȝene wyf. To þo zenne / belongeþ /
 alle þe pinges / huer-by / þet uless him arist / and
 wylneþ / zuiche dede. ase byeþ þe mochele drinkeres.
 and eteres. þe zofte bed. cloþes likerouses. and alle

2. Delight in foul thoughts without actual commission.

3. Consenting of the heart, reason, and will.

4. Desire and great heat to sin, [Fol. 13. b.]

caused by the sight of fair ladies quaintly adorned,

who thus bring many folk to sin.

Lady of fair adornment is 'arblast' to the tower.

Ladies, who wittingly cause folk to sin, shall be called to account at doomsday.

Lechery of body is divided into lechery of eyes, ears, mouths, hands, and wits (senses).

¹ [Auef = how.]

To this sin belongeth drunkenness and gluttony, the love of soft bed-clothes, and ease of body.

maneyere eyse / of bodye / out of nyede. and specialliche : ydelnesse.

The sin of the deed of lechery is divided into many boughs.

1. The 1st is of those who live together out of the bonds of wedlock.

2. Adultery with common women.

3. Single men living with widows or the contrary.

4. Adultery with single women.

5. Adultery with married women (or spousebreach).

This sin is doubled when both parties are married.

6. Unnatural sin,

for which God smote to death Onan, Jacob's nephew.

[Fol. 14. a.]

7. Adultery of a man with his godmother or his goddaughter.

þe zenne of dede / of lecherie : him to-delþ / ine uele bozes / be þe stat of þe persones / þet hit doþ. and geþ an hez / uram kuede / to worse. þe uerste is of man / oþer of wyfman / þet ne habbeþ / nenne bend. ne of wodewehod. ne of spoushod. ne of ordre. ne of religioun. ne of oþre manere. þet is þe uerste zenne dyadlich : in dede / of lecherie. þe oþer is / to wyfmanne *commune*. þis zenne / is more hard : uor hi is / more ald. and uor þet / zuyche wyfmen / byeþ oþerhuyl wyues. oþer of relig[i]on. and ne uorzakeþ nenne. ne uader / ne broþer. ne zone / ne ken. þe þridde is / of man sengle / mid wodewe. oþer ayeward. þe uerþe is / wiþ sengle wifman. þe vifte is / mid wyfman ymarissed. þet is þe zenne / of spousbreche. þet is wel kuead. uor þer is / brekinge of treuþe / þet þe on ssel bere / to þe oþre. efterward þer is / a sacrilege / huazne me brech / þe sacrement / of spoushod. hit yualþ oþerhuyl / desertesoun / of eyr / and ualse mariages. þis zenne / him dobbleþ oþerhuil / huazne hi is / of man y-spoused : wyþ wymman þet heþ housebounde. þe zixte is / huazne þe man / heþ his oze wyf / deþ þing / þet is uorbode / and disordene / aye kende of man. and ordre. and of spoushod. And mid ozene zuorde : man may / him-zelue sle. Alsuo may he / mid his ozene wyue / zenezi dyadliche. þeruore smot god / to cuele dyape onam / iacobis neuu. And þe dyeuel / þet hette asmodeus / astranglede / þe zeue houseboundes / of þe holy mayde / sare. þet zeþþe wes / yonge thobyes wyf. Vor alle þe sacremens / of holi cherche / me ssel vsi / clenliche / and mid / greate worþssipe. þe zeuende is of man / to his godmoder / oþer to his goddozter. oþer of godsones / to þe children of his godzyb / oþer of his godzybbe / uor þe children / ne moze naȝt come / togydere : wyþ-oute dyadlich zenne / ne be spoushod.

þe eʒtende is of man / to his kenne. and þe ilke zenne /
 arist : and loʒeþ. be þet þe kenrede / is nyeʒ / oþer uer.
 þe neʒende is / of þe manne / mid þe kenne / of his
 wyue. oþer ayeward / of þe wyue / mid þe kenne / of
 hare housebunde. þe ilke zenne / is wel dreduol.
 Vor huanne þe man / heþ uelazrede / myd enye wyf-
 mane : he ne may nazmore / be spoushod ¹ / hadde
 none / of hire kenne. and yef he / enye nimþ : þe
 spoushod / ne is nazt. And yef he / nimþ wyf : and
 efterward / of þe half / of hire kenne : ha lyst / þe riʒt /
 þet he hedde / to his wyue / ine zuo moche / þet he ne
 may / efterward / wonye mid him / bote hy / hit ne
 bidde beuore. þe tende is of wyfmen to clerkes y-
 hoded. þis zenne / anheʒeþ : and loʒeþ. by þe hodes.
 and þe worþssiphede. þe enleste is / of man / of þe
 wordle / to wyfman / of religion. oþer ayeaward / of
 wyfman of þe wordle / to man / of religioun. þe .xij. is
 of man / of religioun. and of wyfman / of religion. and
 þis zenne : an-heʒeþ / and loʒeþ, be þe stat / of þe per-
 sones / þet hit dop. þe .xij. is of prelas / þet ssolden
 bi licnesse / and uorbysne / of holynesse / and of
 klenesse / to al þe wordle. þe laste / is mest uoul /
 an lodlakest / þet ne is nazt / to nemny. þe ilke
 zenne / is aye kende / þet þe dyeuel tekþ to man. oþer
 to wyfman / ine uele maneres / þet ne byeþ nazt / to
 nemni / uor þe materie / þet is to moche / abomynable.
 Ac ine sscrifþe / hit ssel nemni / þe ilke / to huam / hit
 is be-ualle. Vor asemoche / ase þe zenne / is more
 uoul / and more grislich : þe more is worþ / þe sscrifte.
 Vor þe ssame / þet me heþ / of þe zigginge : is grat del /
 of þe penonce. þis zenne / is zuo onworþ to gode : þet
 he dede rine / uer berninde / and bernston stinkinde /
 ope þe cité of sodome / and of gomorre. and azenkte / vif
 cites / in-to helle. þe dyuel him-zelf / þet hit por-

8. Adultery of a man with his own kin.

9. Adultery of a man with the kin of his wife, or the wife with her husband's kin.

10. Adultery of women with hooded clerks.

11. Adultery of a man of the world with a woman of religion, or the contrary.

12. Adultery of a man of religion with a woman of religion.

13. Adultery of prelates.

14. The last sin is too foul to be mentioned.

Those guilty of this sin stand in need of shrift.

This sin is so hateful to God, that he did rain burning fire and stinking brimstone upon Sodom and Gomorrah.

¹ MS. *spoushod*

chaceþ : heþ ssame / huazne man hit deþ. and þe eyr /
is anuenyment / of þe dede.

þE ZEUEDE HEAUED OF þE BESTE.

The seventh head
of the beast is the
sin of the mouth.
The mouth has
two offices, one to
swallow, the other
to talk;

hence we have sin
of gluttony and
sin of evil speech.

I. Sin of gluttony.
The devil has
great power by
this sin.

[Fol. 14. b.]

Gluttons lead the
life of swine, and
the devil hath
leave to go into
them,
so that they eat
till they burst, and
drink till they are
drowned.

The devil by this
sin holdeth a man
by the throat and
strangleth him.

The glutton
maketh his god of
a sackful of dung,
i.e. his belly.

God bids him fast,
his belly bids him
eat long and late.

þe zeuende heaued / of þe kueade beste : zuo is /
þe zenne of þe mouþe. and þeruore / þet þe mouþ / heþ
two offices. huerof / þe on belongeþ / to þe zuelz / ase
to þe mete / an to þe drinke. þe oþer / zuo is in
speche. þeruore / him to-delþ / þe ilke zenne : in tuo
deles / principalliche. þet is to wytene : in zenne of
glotounye / þet is ine mete / and in drinke. and ine
zenne / of kueade tonge. þet is / ine fole spekinge.
And uerst / zigge we / of þe zenne / of glotounye. þet is
a vice / þet þe dyeuel / is moche myde ypayd. and
moch / onpayþ god. Be zuych zenne / heþ þe dyeuel /
wel grat miþte / in manne. Huer-of / we redeþ ine þe
godspelle / þet god / yaf yleau þe dyeulen / to guo in
to þe zuyn. and þo hi weren / ine ham : hise adreynten /
ine þe ze. ine tokninge : þet þe glotouns / ledeþ lif / of
zuyn. and þe dyeuel heþ yleau / to guo in ham : and
hise adrenche / ine þe ze / of helle. and ham / to do ete
zuo moche : þet hi to-cleue. an zuo moche drinke : þet
hy ham adrencheþ.

Huazne þe kempe / heþ his uelaz / yueld / and
him halt / be þe þrote / wel onneape / he arist. Alsuo
hit is of þan / þet þe dyeuel halt / be þa zenne. and
þeruore bleþeliche / he yernþ / to þe þrote : ase þe wolf /
to þe ssepe / him uor to astrangli / ase he dede to euen /
and to Adam / in paradys terestre. þet is þe vissere /
of helle / þet nymþ þane viss / bi þe þrote / and by þe
chinne. þis zenne / moche mis-payþ god. Vor þe
glotoun / makeþ to grat ssame / huazne he makeþ /
his god : of ane zeche / uol of dong / þet is of his
wombe / þet he loueþ more / þanne god. and ine him
ylefth / and him serueþ. God him hat ueste : þe
wombe zayþ / ' þou ne sselt / ac et longe / and a-trayt.'

God him hat be þe morzen arise : þe wombe zayþ / 'þo
ne sselt / ich am to uol / me behoueþ to slepe / þe
cherche nys non hare / hy abytt me wel.' And huanne
he arist : he begynþ his matyns / and his benes / and his
oreysones. and zayþ. 'a / god / huet ssolle we / ete to day.
huader me ssolle / eny þing uynde / þet by worþ?'
Efter þise matyns : comeþ þe laudes. and [he] zayþ. 'A.
god / huet we hedde / guod wyn yesteneuen / and
guode metes.' And efterþan / he bewepþ his zennes :
and zayþ. 'Allas he zayþ / ich hadde y-by nyez dyad to
niȝt. to strang / wes þet wyn / teue. þet heaued / me
akþ. ich ne ssel by an eyse : al-huet ich hadde /
ydronke.' þous to þe kueade zayþ. þis zenne / let man
to ssame. Vor alþeruerst / he becomþ tauernyer.
þanne he playþ ate des. þanne he zelyþ his oȝen. þanne
he becomþ ribaud. holyer. and þyef. and þanne me
hine anhongeþ. þis is þet scot : þet me ofte payþ.

After rising he
thinks of what he
shall eat.

Then he thinks
of yesterday's
good wine, but
bemoans his
aching head.

The glutton often
comes to the gal-
lows.

This is the shot
he often pays.
This sin spreadeth
out into 5 boughs.

þis zenne him to-delyþ / ase be saynt gregorye. ine
vif boȝes. Vor ine vif maneres / me zenezep / be mete /
and be drinke. Oþer uor þet / þet me eth / and dryngþ :
to-uore time. oþer / to lostuolliche. oþer / out of
mesura. oþer / to ardontliche. Oþer / to plentyuous-
liche. þe uerste boȝ þanne / of þise zenne : is to ete /
beuore time. and to uoul þing hit is / of man / þet heþ
age : huanne he / ne may abyde / time / to etene. and
of grat lecherie / of þrote / hit comþ. þet man / þet is
strang / and hol of bodye. wyþ-oute ancheysoun
sceluol. to-uore riȝte houre / yernþ to þe mete / ase
deþ a best doumb. And uele zennes comeþ / of þo
ilke wone. þanne hit comþ / þet zuych a man zayþ.
þet he ne may ueste. ne do penonce. Vor he heþ þet
yzed. 'ich hadde / a to kuead heaued.' And he zayþ
zop. uor he heþ hit zuych ymad. and kuead herte
alzuo / þet heþ ymad þet kuead. and him heþ y-do
breke¹ / þe uestinges / þet is grat zenne. and yef he
him dammede / be him zelue : þer-of no strengþe. Ac

1. Eating before
time, and yielding
to lechery of
throat.

as doth a dumb
beast.

A man guilty of
this sin cannot
fast, because his
head is bad, but
what is worse, his
heart becomes
evil.

1 [MS. broke.]

He will have fellows like himself,

[Fol. 15. a.]

whom he causes to sin.

He loves the idle bliss of the world more than the true joy of heaven.

He is as the child who will always have bread in his hand.

Some sin by supping late, and rising late.

They waste their time, and turn night into day.

Such folk are accursed of God.

They play at evil games, as dice:

So they wrath God, and harm their bodies and souls.

2. Immoderate eating and drinking.

he wyle hadde uelazes / þet doþ ase he deþ. huiche he draþþ / uram wel to done and let his mid him / in-to helle. Vor he deþ ham / breke hare uestinges. and do hare glotounyes. huer-of hi ham / wolden loki: yef þer nere / kueade uelazes. Vor þe drinkere / and þe horling / amang þe oþre kueades / þet hi doþ: propreliche one zenne / þet is þe dyeules / huanne hi wyþ-draþþ to do wel. Hy ziggeþ / þet hi ne moþe naþt ueste. ac hy lyeþþ. Vor litel loue of god: ham heþ þet / y do zigge. Vor yef hi loueden zuo moche / þe zoþe ioye of heuene. ase hy doþ / þe ydele blisse / of þis wordle: ase hy uesteþ / uor þe timliche nyedes / al-huet niþt: ase wel / hi miþten ueste / huet non / uor god: yef hi him / zuo moche louede. Ac hy byeþ / ase is þet child. þet wyle alneway / hadde þet bread / ine his hand. And þe sselte conne / þet ase me zeneþþ / ine to raþe arizinge / uor to ethene: and alsuo me zeneþþ: late to soupi. þanne þet uolk / þet late louieþ to soupi / and to waki be niþte. and wasteþ þane time / ine ydelnesse. and late guoþ to bedde / and ariseþ late: zeneþþ / ine uele maneres. Verst: ine þet hi wasteþ / þane time. and hine miswendeþ / huanne hi makeþ / of þe ny[3]t: day. and of þe daye / niþt. Zuych uolk / god acorseþ / be þe prophete. Vor me ssel be daye: wel / do. and be niþte / herie god / and bidde. ac huo þet lyp a bedde / huanne he ssolde arise. slepe he mot: huanne he ssolde bidde. and his seruise yhere / and god herie. and þos he / lyst al his time / and þe niþt: and þane day. Efterward / ine zuyche wakinges: me deþ manye kueades. ase playe ate ches. oþer ate tables. and me zayþ / manye bisemers. and folyes. and þus wasteþ / þe wreche his time / and his wyttes / and his guodes. and wreþþ god. and harmeþ his bodi / and more þe zaule. þe oþer boþ: is of mete / and of drinke / be to moche / and wiþ-oute mesure. þe ilke byeþ / propreliche glotounes / þet al uorzuelþeþ / ase deþ þe kete of

his sperringe. Hit is grat wyt / to loki mesure / ine mete / and ine drinke / and grat helpe. uor moche uolk sterueþ. and ofte þer comeþ / greate ziknesses. Ac huo þet wyle þise mesure lyerny: he ssel ywyte / and onderstonde / þet þer byeþ / uele maneres to libbe / ine þe wordle. þe uerste libbeþ / be þe ulesse. þe oþer be / his ioliueté. þe þridde / be his fisike. þe uerþe / be his onesteté. þe vifte / be þan þet hare zennes acseþ. þe zixte be þe goste / and be þe loue of god.

Gluttons are like the kite that swallows the sparrow.

One man lives by the flesh, another by his jollity, a third by his phisic, a fourth by his honesty, a fifth by his sins, and a sixth by the spirit and love of God.

þo þet libbeþ be þe ulesse / ase zayþ zaynte paul / hi slazþ hire zaulen. uor hi makeþ / of hare wombe: hare god. þe ilke / ne hyealdeþ scele / ne mesure. and þeruore / hi ssolle hadde / ine þe oþre wordle / pine wyþoute mesure.

Those that live by the flesh slay their souls and make their belly their god.

þe ilke þet libbeþ be hare iolyueté: wylleþ hyealde / hire fole uelazredes: zuo þet hi ne conne / ne hi ne moze / healde mesure.

Those who live by their jollity know no moderation.

þo þet libbeþ be ypocrisye / þet byeþ / þe dyeules martires. hi habbeþ / tuo mesures. uor þe tuaye dyeulen / þet tormenteþ þane ypocrite: byeþ moche ayder / ayens oþren. þe on him zayþ. 'eth ynoz / al-huet / þou art uayr / and uet.' þe oþer him zayþ: 'þou ne sselt. ac þou sselt ueste / al huet þou art / bleche and lhene.'

Those that live by hypocrisy are the devil's martyrs.

Nou behoueþ / to hadde / tuo mesures / ane little / and ane scarce. þet he useþ / touore þe uolke. And anopre guode and large. þet he useþ / þet non ne y-zyþ. þes ne halt nazt / þe rihte mesure. þe ilke / þet couaytse ledeþ / habbeþ zuyche mesure: ase þe pors wyle. þet is lheuedi / and hotestre / of þe house. þanne ssolle we betuene þe porse / and þe wombe / of þe glotoun: hadde a uayr strif. þe wombe zayþ. 'ich wylle by uol.' þe purs zayþ / 'ich wylle by uol.' þe wombe zayþ / 'ich wylle þet þou etc. and drinke / and þet þou despendi.' And þe purs zayþ: 'þou ne sselt nazt. ich wille þet þou loki / and wyþdraje.' Allas / huet ssel he do / þes wreche / þet is prel / to zuyche tuaye kueade lhordes. Tuo mesures /

They live temperately before the world, but immoderately when none sees them.

[Fol. 15. b.]

Ofentimes there is a strife between the purse and womb of the glutton.

The belly says I will be full; so says the purse. The one says I will eat and spend, the other says thou shalt not, I will that thou save and retrench.

makeþ be wyȝte ymad. þe mesure of wombe / in oþre-
manne house guode / and large. And þe mesure of þe
purse / of his. þet is zorȝuol and scarce.

Those that live by
physic often die
by physic.

þo þet libbeþ be fisike : hy healdeþ þe mesure / of
ypocras / þet is lite / an strait. and hit iualþ ofte. þet þe
ilke / þet be fisike leueþ : be fizike sterfþ.

Those living by
their honesty eat
at proper times.

þo þet libbeþ be hyre onestete : þe ilke hycaldeþ /
þe mesure of scele. and libbeþ worssipliche / to þe wordle /
þet eteþ ine time / and ine oure. and nimeþ mid guode
wylle : þet hi habbeþ / and cortaysliche / an gledliche.

Those living by
their sins are
dietet by penance.

þo þet libbeþ be þan / þet hare zennes okseþ.
hycaldeþ zuiche manere / and mesure / ase me ham
chargeþ / ine penonce.

Those living by
the spirit are
those that use all
things aright, in
reason and moder-
ation.

þo þet libbeþ / be þe goste. byeþ þo / þet ine þe
loue of god wonyeþ. to huam þe holy gost tekþ / to
hycalde ordre / an scele / and mesure. þo þet habbeþ
þe lhorðssip / ope þe bodyes / þet is zuo y-taȝt / þet he
ne aceþ / none outrage. and deþ / þet þe gost hat /
wy[þ]-oute grochinge / and wiþ-oute wiþzigginge.

Thus we see that
the devil hath
many tricks by
which to take man
by the throat.

Nou miȝt þou ysi / uor þet we habbeþ hyer yzed /
þet uele ginnes / heþ þe dyeuel / uor to nime þet uolk /
be þe þrote. uor uerst / he sseaweþ ham / þe wynes /
and þe metes / þet byeþ uayre / and likerouzes / ase he
dede / to euen þane eppel. And þet / yef hit him ne is
naȝt worþ : he him zayþ. 'eth / an drink ase þe ilke /

First, he showeth
him wine and
meats,

tells him to do as
others do,

and þe ilke. uelazrede þe behoueþ hycal[1]de. yef þe
wylt / þet me ne scorne þe naȝt. and þet me þe / ne
hyalde uor papelard.' oþer he him zayþ. 'þe helpe of þine
bodye / þou sselst loki. uor huo þet ne heþ helpe : he
ne heþ naȝt. Ne by naȝt manslaȝþe / of þe selue. þou
sselst to þine bodye : þe sostinonce.' Oþer he him zayþ.
'Nim yeme / of þe guodes / þet þou dest / oþer miȝt do.
þou ne est / naȝt uor þe lost / of þyne bodye : ac to
serui god. þou sselst / þine strengþe loki to god. ase
zayþ dauþ.' þise sceles / byeþ zuo cleuiinde / þet þe
wyscete / and þe holyist[e] man : byeþ oþerhuyl / becaȝt.

and to keep his
body in health
and strength by
proper susten-
ance.

The devil says,
take of thy goods
and so serve God.

þe þridde boꝝ of þise zenne is / to uerliche yerne /
to þe mete / ase deþ þe hond : to þe hes. and þe more /
þet is / þe ilke uerlichhede : þe more / is þe zenne. Vor
ase hit ne is / no zenne / uor to habbe riches. Ac
his / to moche louye. Alsuo / hit ne is no zenne / uor
to ethe / þe guode metes : ak ethe his / to uerliche /
oþer disordeneliche. Ethe metes / byeþ guode / to
guode. and to ham : þet be scele / and be mesure / his
vseþ. and hise nimeþ / mid þe sause / of þe drede / of
oure lhorde. Vor me ssel / euremo habbe drede : þet
me / ne mys-nyme / be ouerdede. and me ssel herye
god. and yelde hym þonkes / of his yefþes. And be
þe zuetnesse / of þe mete / þet wyþ-oute / ne may by : me
ssel þenche / godes zuetnesse. and to þe ilke mete : þet
uelþ þe herte. þeruore me ret / ine hous of religion /
ate mete : uor þet / huarne þet bodi / nymþ his mete /
of one half : þet þe herte / nyme his of oþer half.

þe uerþe boꝝ of þise zenne / of þan þet / to noble-
liche wylleþ libbe. þet despendeþ / and wastep / uor to
uelle hare glotonye / hwer-of an hondred poure / miȝten
libbe / and ȝnoȝliche by ueld. Zuich uolk zenezep ine
uele maneres. Verst : in greate despenses / þet hi
makeþ. efterward / ine þan / þet hi / hit vseþ / ine to
grat hete / and ine to grat lost. And efterward / ine
þe ydele blisse / þet hi habbeþ. Vor hit ne is naȝt /
onlepiliche lecherie / of zuelȝ : ac hit is / wel ofte uor
bost / þet hi zechep / zuo riche metes / and makeþ / zuo
uele mes. huer-of / ofte / comeþ / uele kueades.

þe vifte boꝝ is / þe bysihede / of glotuns / þet ne
zechep / bote to þe delit / of hare zuelȝ. þise byeþ pro-
preliche / lechurs / þet ne zechep / bote þet lost / of
hare zuelȝ. Ine þri þinges / nameliche / liþ þe zenne /
of zuyche uolke. Verst / ine þe greate bysihede / þet hy
habbeþ / to porchaci / and to agraiþi. Efterward / mid
grat lost / þet hy habbeþ / ine .þe us. Efterward / ine
þe blisse / þet hi habbeþ / ine þe recordinge. And hu

3. The third
bough is a strong
yearning for meat.

To eat meats is
good, provided
they are eaten
with the sauce of
the dread of our
Lord.

[Fol. 16. a.]

By the sweetness
of the meat we
should think on
God's sweetness.

4. The fourth
bough is the
spending and
wasting of goods
in order to live
nobly.
Such folk sin in
many ways :
1. In great ex-
pense.
2. In intemper-
ance.
3. In vanity ; they
like to boast of
their rich meats.

5. The fifth bough
is the anxiety of
gluttons, who seek
only the delight of
the swallow.
In three ways
these folk sin :
1. In buying and
preparation.
2. Great lust in
the use of their
property.
3. Bliss in the
recording and en-

deavour^s to make
of one meat many
disguised messes.

And when the
mess comes on,
one after the
other,

Jests and jokes
form the entrées.

[a *piagnete*]
The glutton says,
"though my belly
burst, I will not
let this dsh
escape."

4. After the
lechery and bliss
of eating comes
the wish of the
gluttons, that they
had the neck of a
crane and the
belly of a cow.

The sins of glut-
tony and lechery
arise commonly
in the tavern, that
well of sin,

that school and
very chapel of the
devil.

When the glutton
goeth into the

[Fol. 16. b.]
tavern he entereth
upright; when he
cometh out he
cannot support
himself.

When he enters
he can see, hear,
and speak well;
when he departs
he has lost all
these, and has no
reason or under-
standing.

These are the
devil's miracles.

þet miȝte telle / huyche bysinesse hi doþ / to þan / þet
hare metes / by wel agrayped. and ech to his oȝene
smac. and hou hy moȝe maki / of one mete / uele mes
desgysed / uor hare uoule lost. And huanne þe mes /
byeþ y-come / on / efter þe oþer: þanne byeþ þe burdes /
and þe truffles / uor entremes. and ine þise manere / geþ
þe tyme. þe wreche him uoryet. þe scele slepp. þe maze
gret / and zayþ. 'Dame Zuelz / þo me ssast. ich am
zuo uol: þet ich to-cléue.' Ac þe tonge þe lyckestre /
him ansuereþ: and zayþ. 'þaz þou ssoldest to-cléue: ich
nelle nazt lete askapie / þis mes.' Efter þe lecherie / þet
is ine etinge: comþ þe blisse / þet is ine þe recorder.
Efterward / hi wessep þet hi hedden / nykken of crane.
and wombe of cou. uor þet þe mosseles / blefte lenger /
ine þe þrote. and more miȝten uorzuelþe.

Nou þou hest y-hyerd / þe zennes / þet comeþ of
glotounye / and¹ of lecherie. and þeruore / þet zuyche
zennes / arizeþ communliche / ine tauerne: þet is welle
of zenne. þeruore / ich wyll a lite take / of þe zennes /
þet byeþ y-do / ine þe tauerne. þe tauerne / ys þe
scole of þe dyeule / huere / his deciples studieþ. and
his oȝene chapele / þer / huer me deþ / his seruese. and
þer huer he makeþ / his miracles / zuiche ase behoueþ²
to þe dyeule. At cherche / kan god / his uirtues sseawy.
and do his miracles. þe blynde: to liȝte. þe crokede: to
riȝte. yelde þe wyttes of þe wode. þe speche: to þe
dombe. þe hierþe: to þe dyaue. Ac þe dyeuel deþ al
ayenward / ine þe tauerne. Vor huanne þe glotoun geþ
in to þe tauerne / ha geþ oprizt. huanne he comþ a-yen:
he ne heþ uot þet him moȝe sostyeni ne bere. Huanne
he þerin geþ: he y-zycþ / and y-herþ / and specþ wel /
and onderstant. huan he comþ ayen: he heþ al þis
uorlore / ase þe ilke þet ne heþ wyt / ne scele / ne onder-
standinge. Zuyche byeþ þe miracles þet þe dyeuel
makeþ. And huet lessouns þer he ret. alle uelþe he
tekyþ þer. glotounye. lecherie. zuerie. uorzuerie. lyeȝe.

¹ MS. *adn*

² MS. *bohouch*

miszigge. reneye god. euele telle. contacty. and to uele
 oþre manyeres of zennes. þer ariseþ þe cheastes. þe
 strifs. þe manslaȝþes. þer me tekþ to stele: and to
 hongī. þe tauerne is a dich to þieues. and þe dyeules
 castel uor to werri god / an his halȝen. and þo þet þe
 tauernes sustyeneþ: byeþ uelazes of alle þe zennen þet
 byeþ y-do ine hare tauernes. and uor zoþe yef me ham
 zede / oþer dede / asemoche ssame to hire uader / oþer to
 hare moder. oþer to hare gromes. ase me deþ to hire
 uader of heuene. and to oure lheuedy. and to þe halȝen
 of paradis. mochel hi wolden ham wreþi. and oþer red
 hi wolden do þer to þanne hi doþ.

The tavern is a
 ditch to thieves,
 and the devil's
 castle for to war
 against God and
 His saints.

Sustainers of
 taverns are acces-
 sories to all the
 sins done in their
 tavern .

ÞE ZENNES OF ÞE TONGE.

Huo þet wyle conne and weȝe þe zennes of þe tonge:
 hit behoueþ¹ þet he conne weȝe / and ayenweȝe / þet
 word huych þet hit by. and huer-of hit comþ: and huet
 kuead hit deþ. Vor hit y-ualþ þet / þet word is zenne
 ine hym. uor þet hit is kuead. And yef hit by-ualþ þet
 hit by zenne uor þet hyt geþ out of kueade herte. And
 of heauede hit biualþ / þet þe speche is. grat zenne / uor
 þet hi deþ grat kuead / þaȝ hy by uayre and ysmoþed.
 Nou sselþ þou ywyte / þet þe kueade tonge / is þet tran
 þet god acorsede in his spelle / uor þet he ne uand naȝt
 bote leaues. þet ine holy writ byeþ onde[r]stonde
 wordes. And also ase hit is strang þing to telle / alle
 þe lyeaues of þe trauwe: also hit is strang þing uor to
 telle þe zennes þet of þe tonge comeþ. An piȝe ten boȝes
 we moȝe also nemni: ydelnesse. yelpinge. blonddinge.
 todraȝinge. lyesynges. vorzueriinges. stryfyngē. gro-
 chinge. wyþstondinge. blasfemye.

The sins of the
 tongue.

It behoveth each
 man to weigh and
 re-weigh each
 word, whereof it
 cometh and what
 evil it doeth.

The evil tongue is
 the tree cursed by
 God, because he
 found on it nought
 but leaves, that is
 to say, words.

We may, amongst
 many others,
 name ten boȝes:
 Idleness, boasting,
 flattery, seduc-
 tion, lying, per-
 jury, strife,
 grudging, oppo-
 sition, blasphemy.

Þe ilke þet ham yeueþ / to moche to ydele worddes.
 hi zecheþ grat harm / þet hi ne aparceyueþ naȝt. Vor
 hy lyeseþ þane time precius. huer-of hi ssolden hadde
 eftsone disete. and uorlyeseþ þe guodes þet hi þencheþ
 to done / and ssolden do. and nimeþ þe tresor of þe herte.

¹ MS. behoueþ

Those who give themselves up to idle words uncover the pot so that the flies go therein. One calls them idle words, but they are not so, but dear and harmful.

And in the high court of God must an account be given of them. In idle words one sinneth in five ways:

1. The tongue is sometimes full, [Fol. 17. a.] and goes like the clapper of a mill.

The after-tellers are often held fools and liars.

2. Idle tales and fair sayings.

3. Jests and jokes full of filth and of lies,

stinking and foul words.

4. Mocking and scorn of good men.

Thou art as a manslaughter, if thou causest any one to do wrong, by thy tongue.

Of the sin of boasting.

and hise uelþ a-yen mid ydelnesse. hi onwriþ þane pot. and þe uleþen vlyeþ þerin. hi hise clepieþ / ydele wordes / ac hi ne byeþ. ac hi byeþ of grat cost / and harmuolle / and perilous. ase þo þet emteþ þe herte of hire guode. and velp his ayen / mid ydelnesse / ase þo / huer-of behoueþ yelde rekeninge of echen beuor god / ate daye of dome. ase god zayþ ine his spelle. Hit ne is naȝt lite þing / ne ydelnesse / huer-of hit behoueþ rekeni. and yelde scele ine þe heȝe cort / ase beuore god / and al þe baronage of heuene.

Ine þo ydele wordes me zeneþ ine vif maneres. Vor þer byeþ zome wordes ydele / huer of þe tonges byeþ zuo uolle / þet spekeþ beuore / and behynde. þet byeþ ase þe cleper of þe melle / þet ne may him naȝt hyealde stille. And yef hi spekþ bisye wordes of ham þet zuo bleþeliche telleþ tidynges. þet zetteþ ofte hare herte to mesayse of ham þet his yhereþ. and makeþ þe efter telleres ofte by yhyea[1]de foles and uor lyeȝeres. Efterward byeþ þe tales / and þe uayre zigginges. huer-of hi habbeþ moche of ydele blisse / þo þet hise conne sottilliche zigge / uor þe herkneres do wel lhezze. Efterward byeþ þe bourdes / and þe truffles uol of uelþe / and of leazinges. þet me clepeþ ydele wordes. Ac uorzoþe hit ne byeþ. ac hy byeþ wel stinkinde / and wel uoule. Efterward byeþ þe bisemeres and þe scornes / þet hi ziggeþ ope þe guode men. and ope alle ham þet wylleþ do wel / þeruore : þet hi myȝten his draȝe to hare corde. and uram þe guode þet hi habbeþ y-conceyued wyþdraȝe. þet ne byeþ naȝt ydele wordes. Vor þou art ase man-slaȝe / yef þou be þine tonge / wyþdraȝst ane man / oþer a child wel to done. and god þe can asemoche þank : ase wolde þe kyng / yef þe heddest ys-laȝe his zone / oþer his tresor ystole.

OF ÞE ZENNE OF YELPINGE.

Efterward comþ þe zenne of yelpyng / þet is wel

grat / and wel uoul / wel uals / and wel vileyn. Hi is wel grat : Vor huo þet yelpþ : he is aperteliche godes þyef. and him wyle benyme his blisse / ase we zede hyerbeuore. þet is a wel uals zenne. Vor þe guodes huerof he miȝte wynne þe heuene : hi yeueþ uor a litel wynd. And zuo hit is a wel uoul zenne. Vor þe wordle zelf / ham halt uor fol. and uor vilayn and uor nice.

He that boasteth is God's thief.

For a little wind he loseth heaven.

The world itself holdeth him to be a fool.

Ine þise boȝe byeþ vif leaues. þet byeþ vif manere of yelpinges. On is preterit. þe[t] is to zigge : of þinge ypared. þet is þe zenne of þan / þet zuo bleþeliche recorderþ hare dedes / and hare prowesses. and þet hi weneþ habbe / oþer wel ydo : oþer wel yzed. Þe oþer is of present þet is to zigge : of nou. þet is þe zenne of þo : þet naȝt ne doþ gledliche. ne ham ne payeþ wel to done / ne wel zigge. bote ase me his zyȝþ / oþer yherþ. þise / ine dede / oþer ine speche / and ine zinginge : hi yelpþ / and zelleþ uor naȝt : al þet hi doþ. To þan belongeþ þe zenne of zuichen þet yelpþ of þe guodes þet hi habbeþ / oþer þet hi weneþ habbe / of hare noblesse. of hare richesse / of hare prouesse. Hy byeþ ase þe coccou / þet ne can zinge / bote of him zelue. Þe þridde is þe zenne of þise ouerweneres þet ziggeþ. ich wille do þet / and þet. ich wylle awreke forre. ich wille maki þe helles and þe danes. Þe uerþe is more sotil þet is of þan þet ne moȝe uor ssame ham-zelue praysi. ac al þet oþre doþ / and ziggeþ : altogidere uayrlliche blamyþ ase riȝt naȝt ne him prayseþ. to þet hi conne do and zigge. Þe vifte is yet more sotil / of ham þet huanne hi willeþ þet me hise praysi / and hi nolleþ zigge aperteliche : hi hit makeþ a naȝt / and makeþ zuo moche ham milde / and ziggeþ / þet hi byeþ zuo kueade / and zuo zenuol / and zuo onconnynde : þrisiþe more / þanne hi by. vor þet me ham hereþ / and hyealde : uor wel boȝsam. 'Allas' zayþ saynt bernard 'huet þer is hier zorzuolle yelpinge.' Hy makeþ ham dyeulen : uor þet me halt ham uor angles. Hy makeþ ham kueade : uor

In this bough are five leaves :

1. Past—boasting of past deeds, prowess, &c.

2. Present—boasting of present riches, nobleness, or prowess.

These boasters are like the cuckoo.

3. Overweening—boasting of what one will do.

4. Blaming what is right in others.

5. Affected humility. Many folk say that they are wicked and sinful,

[Fol. 17. b.]

so that one may hold them in esteem.

They make themselves devils, so that they may be accounted angels.

þet me ssolde his hycalde uor good. ne more me ne may ham wreþi: þanne uor to zigge / uor zoþe þou zayst zoþ. To þan belongeþ þe zenne of ham þet zechiþ spekemen ham uor to praysi. and uor to grede hare noblesse / be huas mouþe hi spekeþ / and þe more hardyliche.

Others seek spokesmen to praise and extol their virtues.

Of flattery.

OF BLONDINGE.

Flatterers are the devil's nurses, who give suck to his children and sing them to sleep. They smear the way of hell with honey.

There are five boughs of this sin
1. Praising hastily what is well said or done.

2. Exaggeration of trifles,

where there is more of lies than truth.

3. Assumption of goods and graces. The folk who assume so much and so deceive many are called charmers.

4. Singing *placebo* to every word or deed, be it good or bad; or echoing all that is said by others, be it good or bad.

þe blonderes / byeþ þe dyeules noriches. þet his children yeueþ zouke / and doþ ham slepe ine hare zenne be hare uayre zang. Hy smerieþ þane way of helle mid hony / ase me deþ to þe bere / uor þet þe zenezere hine ssolde guo þe hardylaker. þis zenne him to-delp: ine vif deles. þet byeþ ase vif leaues: ine þise boþe. þe uerste zenne is of þyse blonderes. þet huazne hi yzeþ þet he / oþer hy / þet hi wylleþ beuly / habbeþ wel yzed. oþer þet he heþ wel ydo: an-haste him ziggeþ to him-zelue / uor þet ha heþ ydele blisse. Ac his kuead nolleþ hi him nazt telle. þe oþer zenne is / huazne þe litle guodes þet hire children þet hi doþ zouke / ydo / oþer yzed: hy leueþ / and dobbelþ / and moreþ hit of hiren / al-huet þer is more of lyeasinge / þanne of zoþ. And þeruore hi byeþ ycleped ualse wytnesses ine holy writ. þe þridde zenne is / huazne hi doþ onderstonde þe manne / oþer þe wyfmanne / þet he heþ ine him manie guodes / and graces / huer-of he ne heþ none and þeruore his clepeþ holy writ: charmeres. uor hy becharmeþ zuo moche þane man: þet he yleþ[þ] ham more / þanne him zelue. þet he yleþ bet þet he yherþ: þanne þet he yziþ. and þet hy ziggeþ of him: þanne þet hi useþ. þe uerþe zenne is. þet huazne hi alle zingeþ / 'Placebo.' þet is to zigge: 'mi lhord zayþ zoþ. mi lhord deþ wel.' and wendeþ to guode / al þet þe guodeman deþ / oþer zayþ. by hit guod by hit kuead. And þeruore hy byeþ ycleped ine þe writinge: ecko. þet is þe rearde þet ine þe heze helles comp ayen / and acordeþ to al þet me him zayþ. by hit guod / by hit kuead. by hit zoþ / by hi uals.

þe vifte zenne is / huanne þe blondere defendeþ / and excuseþ / and wryeþ þe kueades / and þe zennes / of ham þet he wyle ulateri. and þeruore zuyche byeþ ycleped ine writinge : tayles. Vor hi wreþ þe uelþes of zenne of riche men / uor zom timlich guod. hueroore hi byeþ anlicned to þe tayle of þe uoxe / be hare barat / and uor hare bezuykinge of tedrazynge.

Blondere / and misziggere : byeþ of one scole. þise byeþ þe tuo nykeren þet we uyndeþ ine bokes of kende of bestes. Vor hy byeþ a ssewyng of þe ze / þet me klepeþ nykeren. þet habbeþ bodyes of wyfman / and tayl of uissse. and clauen of arn. and zuo zuetelich zingeþ / þet hi makeþ slepe þe ssipmen / and efterward his uorzuelþ. þet byeþ þe blonderes. þet be hare uayre zang / makeþ slepe þet uolk. and ine hare zenne. hi resembleþ an eddre / þet hatte serayn. þet yernþ more zuyþere / þanne hors. and oþerhuyl vlep. and habbeþ þet uenym zuo strang : þet no triacle ne is þer to nazt worþ. Vor rapre comþ þe dyap : þanne me uelþ þane byte. þet byeþ þe missiggeres. of huam salomon zayþ / þet hi byteþ / ase eddren ine bezuykinge. an þet uenim slaþþ þri / in one stroke. þane þet zayþ. þane þet lhest. and þane / of huam he missayþ. þet is þe felliste best þet me clepeþ hyane. þet ondelfþ þe bodies of dyade men / and hise eteþ. þet byeþ þo / þet byteþ and eteþ þe guode men of religion / þet byeþ dyade to þe wordle. Hi byeþ more feller / þanne helle. þet ne uorzuyþ / bote kueade. Ac hi yerneþ op to þe guode. hueroore hy byeþ anlicned to þe zoze. huanne hi heþ yuarzed / wel bleþeliche byt men : ycloþed mid huyt. Hy byeþ ase þe lhapwynche / þet ine uelþe of man / makeþ his nest / and zuo restep. þet byeþ þe ssarnboddes þet beuleþ þe floures. and louieþ þet dong. And þes boz heþ vif leaues. þe uerste is / huanne me vint leazinges.¹ and þe kueades uor oþren to arere blame. þe oþer is / huanne

5. Defending, excusing, and hiding faults of others. Those guilty of this sin are called "tails."

Flatterers and mis-sayers are like Nykers or Mermaids,

who sing sailors to sleep, and then swallow them.

They are like the adler Serayn, [Fol. 18. a.]

that runneth swifter than a horse,

or the beast Hyane, who ungraves dead men's bodies and eats them.

They are like the farrowed sow, who bites men in white; or like the beetles that love dung. There are five boughs of evil speaking:

1. Finding of lies in order to blame others.
2. Telling and

¹ leazinges ?

Increasing the report of another's wrong-doing.
3. Turning good into evil.

4. Speaking evil of others,

for when one speaketh good of another, some one will find something amiss.

They are like the scorpion, fair as to its head, but whose tail is poisonous.

5. False and untrue grudging of others' deeds.

þet kued þet he yherþ of oþren / he hit telþ uorþ / and hit moreþ of his oþen. þe þridde is huanne he kuencþ / and deþ to naȝte / alle þe guodes þet þe man deþ / and hise deþ hyea[l]de to ane kuede. þes eth þane man al yhol. þe oþre ne eteþ hine naȝt al / ac byt / and nimþ a stech. and þis is þet uerþe lyeaf of þise boȝe / þet is propreliche ycleped todraȝynge. Vor he to-draȝþ / and toheaup eche daye zom stech of guode / þet he yhyerþ of oþren. Vor huanne me zayþ guod of oþren touore him : alneway he vint / and zet ames. Vor zoþe he zayþ : þet is zoþ. he is wel guod man / and ich hine louie moche / ak he heþ zuich a lac ine him / and þet me uorþingþ. þes is þe scorioun þet makeþ uayr mid þe heauede. and enueymeþ mid þe tayle. þe vifte is huanne he miswent / and went to þe worse half. al þet he yherþ / oþer yziþ / þat me may wende to guode / and to kuede. and þeruore is he uals demere / and ontrewē.

Lying.

LEAZYNGES.

Lying makes a man false.

Leazinge ualseþ þane man / else me ualseþ þe kinges sel / oþer þe popes bulle. and þeruore þet me makeþ ualse monaye and berþ ualse lettres : ha ssel by demd ase ualsere / ate daye of dome. þe lyeȝere is among þe men : ase þe ualse peny among þe guode. ase þet chef : among þe corn. þe lyeȝere is ylich þe dyeule. þet is his uader. ase god zayþ ine his spelle. Vor he is lyeȝere / and uader of leazinges / ase he þet made þe uerste leazinge. and yet he hise makeþ / and tekþ eche-daye. þe dyeuel him sseweþ ine uele ssefþes. and him chongeþ ine uele wysen / þet uolk uor to gyly. Alsuo deþ þe lyeȝere. hueruore he is ase þe gamelos þet leueþ by þe eyr and naȝt ne heþ ine his roppes bote wynd. and heþ ech manere colour / þet ne heþ non his oþen.

The liar is among men as chaff among corn.

The liar is like the devil.

The liar, like the devil, changeth in many ways the folk to beguile.

He is like the chameleon, that liveth by air, who with all sorts of colours has none of his own.

[Fol. 19. b.]
In this bough are three small twigs.

Ine þise boȝe byeþ þri smale tuygges : Vor þer byeþ leazinges helpinde and leazinges likynde. and leazinges

deriynde. and in echen is zenne. Vor ase zayþ saynt
 austin. asemoche ase he þet lyeþþ / be his leazinge / deþ
 guod to oþren : alneway he deþ his oþene harm / þanne
 þe leazinges helpinde byeþ zenne. Ac þe leazinges
 likinde. byeþ more grat zenne / ase byeþ þe hyezinges
 of þe lozeniour. and of þe gememen / and of þe scorneres.
 þet ziggeþ þe bysemeres. and þe lezinges. and þe lhez-
 inges uor to solaci þet uolk / ine ziggyng / and ham to
 harkni : is zenne. hit ne is non drede. Ac þe lyazinges
 deriynde : byeþ dyadlich zenne. huanne me his zayþ
 wytindeliche / and be þoþte¹ / uor to do harm to oþren.

To pise boþe belongeþ alle ualshedes / and þe gyles /
 and þe contactes. þet me deþ in al þe wordle uor oþren
 to gyly and harmy. oþer ine zaule / oþer in bodye. oþer
 ine guodes. oþer ine los / huych þet hit by.

OF ÞE ZENNE OF LYEJINGE.

Kvead þing hit is to lyeþe / ac more zenne hit is him
 zelue uorzuerie. and þeruore oure lhord hit zuo moche
 uorbyet. Perilous þing hit is to zuerie. ac naþt uor
 þan / þet ine no poynt me ne may zuerie : wyþ-oute
 zenne. ase zayþ þe bougre. Ac uor þan þet ofte zuerie :
 makeþ ofte uorzuerie / and ofte zeneþi. Vor ine zeue
 maneres me zuereþ. Verst huanne me zuereþ boldliche /
 þet is [in] onworþnesse / and bleþeliche. þet hit þingþ / þet
 him hit likeþ to zuerie. þeruore hit uorbyet saint Iacob.
 'ne zuerieþ naþt : bote huanne hit is nyed.' ac þet wyl :
 is þe lecherie² uor to zuerie. Efterward huan me zuereþ
 liþtliche / þet is uor naþt / and wyþ-oute scele. þet is
 uorbode ine þe oþre heste of þe laþe / þet god wrot ine
 þe tables of ston / mid his vingre. Efterward huanne
 me zuereþ be wone : ase at eche worde. Vor þer byeþ
 zome zuo euele ytazt : þet hi ne conne noþing / zygge
 wyþ-oute zueriynge. Þise habbeþ god in to grat on-
 worþhede. huanne al day / and uor naþt / him clepieþ to
 wytnesse / of al þet hi ziggeþ. Vor zueriinge ne is non

1. Lies helping.
2. Lies pleasing.
3. Lies hurtful.

1. The first sin does harm to the man who is guilty of it.
2. The second sin is seen in flatterers and scorners who lie to please folk.

3. The third sin is deadly, whether it be in thought or deed.

[1 MS. þoþte]

To this bough belong falsehoods, guiles, and contests, made to harm others.

Of the sin of lying.

Perjury is worse than lying.

Swearing leads to forswearing.

There are seven modes of swearing :

1. Bold swearing.

2. Needful swearing.

3. Light swearing.

[2 MS. telecherie]

4. Habitual swearing.

Habitual swearers hold God in contempt.

- oþer þing: þanne to clepie god to wytnesse. and his moder / and his halzen. Esterward huanne me zuereþ folliche. and þet yualþ ine uele maneres. Oþer huanne me zuereþ be tyene / and sodaynlyche / huer-of him uorþingþ efterward. Oþer huanne me zuereþ uor þing þet me ne may naȝt healde wyþ-oute zenne: zuich oþ me ssel breke: and do penonce uor þane fole oþ. Oþer huanne me zuereþ zikerliche / of þinge þet me nis naȝt ziker / yet þaȝ hit by zoþ. Oþer huanne me behat zikerliche þet me naȝt not / yef me hit may uoluelle. Oþer huanne me zuereþ be þe sseppinges / ase me zayþ. be þe zonne þet ssinþ. by þet uer þet bernþ. oþer by myn heued. oþer by myne uader zaule. oþer oþre þane ylych. Zuyche oþes god uorbyet in his spelle. Vor þet ich ssel maky ziker: ich ne ssel naȝt draȝe to wytnesse / bote þane heȝe zoþ. þet is god þet al wot. naȝt þe clene sseppes / þet ne byeþ bote ydelnesse. And huanne ich his zuerye be þoȝte: ich bere ham ane worþssipe / þet ich ssolde bere to god onlepi. Ac huanne me zuereþ be þe ¹ godspelle: me zuereþ be him / þet þe wordes byeþ / and byeþ ywryte. And huanne me zuereþ be þe holy relikes / and be þe halzen of paradis: me zuereþ be ham / and be god þet ine ham woneþ.
5. Foolish swearing, as in sudden pain,
in rash promises,
in bold assertions without being certain of the truth,
in promising what one cannot fulfil; and swearing by the sun, moon, one's head, &c.
- [Fol. 19. a.]
- This is worshipping the creature instead of the Creator.
6. Swearing by God and his saints.
- Those guilty of this sin are worse than the Jews who crucified Christ.
- It is a wonder how Christendom beareth them.
- Esterward huanne me zuereþ vileynliche by god / and by his halzen. ine þise zenne / byeþ þe cristene worse / þanne þe sarasyn. þet nolden zuerie ine none manere / ne nolden þolye / þet me zuore beuore ham / zuo vileynlyche / be Iesu crist: ase doþ þe cristene. Hi byeþ more worse þanne þe gywes: þet hine dede a-rod. Hy ne breken non of his buones. Ac þise him tobrekeþ smaller: þanne me deþ þet zuyn ine bocherie. þise ne uorbereþ naȝt oure lheuedi. and þise his tobrekeþ more vileynlaker: and hire / and þe oþre halzen / þet hit is wonder: hou þe cristendom hit poleþ. Esterward huanne me zuereþ ualsliche. oþer huanne me berþ ualse

¹ It may be read þo

wytnesse. oþer me zuereþ uals / wytindelyche. ine huyche manyere / þet me zuereþ oþer openliche / oþer stilleliche be art / oþer be sophistrie. Vor ase þe rizte wrytes ziggeþ / god þet loueþ Mueknesse / and zoþnesse / yne zuiche wytte onderuangþ þane oþ / and onderstant þet word : ase he hit onderstant / þet ne þengþ najt bote guod. and þet muekliche / and wyþ-oute stryf hit onderstant.

7. False swearing and false witnessing.

God loves meekness and truth.

Mochel is grat godes myldenesse. huanne zuiche men þet zuerieþ of þinge þet hi wyteþ wel : þet ne is najt zoþ. oþer behoteþ þing : þet hi nele¹ najt healde. þet þe dyeuel him ne astrangleþ hastelyche. Vor huanne he zayþ : zuo god me helpe. oþer zuo god me loky. and he lyeþe : he deþ him out of þe helpe / and of lokinge of god. nou ssolde he be rizte / lyese wyt / and onderstandinge / and body. and guodes. and zaule / and al þet he halt of gode.

Great is God's mildness, when men swear falsely.

[1 *nolleþ*]

For when one says, "So God me help," and if he lie he puts himself out of the pale of God's mercy.

þe laste boþ of þise zenne is : huanne man agelt his treuþe / and þet he heþ behote² / and y-granted. oþer be his treuþe. oþer be his oþe. Vor treuþe yloþe / and oþ ybroke : is ase hit were al on.

The last bough of this sin is when a man sinneth against his truth and against his oath.

[2 MS. *bhoteþ*]

CHEASTE.

Strife.

Saynt augustin zayþ. þet noþing zuo moche ne ys ylych to þe dyeules dedes : ase cheaste. þes³ meyster huer-of ne is non drede : payþ moche þe dyeule / and najt ne payþ god. þet ne loueþ bote pays / and onyng.

Strife is like the devil's deeds, saith Augustine.

þes boþ him to-delp ine .vij. oþre boþes. Huer-of þe uerste is : strif. þe oþer / chidinge. þe þridde / missigginge. þe uerþe / godelinge. þe uifte / atwyttinge. þe zixte / þreapninge. þe zeuende / vnonyng arere. Huanne þe dyeuel yziþ loue / and onyng amang uolke : moche hit him uorþingþ. and uor ham maki vnonyng : he makeþ bleþeliche his miþte ham uor to do striui. And þe dyeuel beginþ þet uer of

There are seven boughs of contest :

1. Strife.
2. Chiding.
3. Evil speaking.
4. Slandering.
5. Reproaching.
6. Threatening.
7. Discord.

The devil does not like to see love and concord among men, he tries to raise strife,

³ It is not clear whether *þes* or *þis* is the MS. reading.

which is followed by noise, as when one says to the other, "So it is," "It is not so," "So it was," "It was not so."

tyene / and euel wyl uor to becleppe. þanne efter þet strif / and þe cheaste : comþ þe noyse / and þe cheaste. Al / alsuo huanne me alyzt þet uer : lhapp þet smeche efter þe layt. Stryf / and cheaste / and huanne þe on zayþ to þe oþren : 'zuo hit is.' 'zuo hit ne is.' 'zuo hit wes' / 'zuo hit nes.'

2. Chiding is lying 'one against another.

[Fol. 19. b.]

3. An evil speaker has a tongue sharper than a razor.

He is like the thorn-hog (hedgehog), with its pricking awls cast out right and left.

He is like a fierce dog that barks and bites at every body.

Chidinge is : huanne eyder lyexneþ oþren / oþer greate wordes. Efter þan comeþ þe myssigginges. þet is huanne þe on peyneþ þannopren / and ziggeþ þe greate felonyes. Vor þer is a feloun þet heþ þe tonge more keruinde : þanne rasour. 'more zuyfter / þanne arwe ulyinde. and more boryinde : þanne zouteres eles. zuyche men byeþ anlykned to þe þorn-hog. þet ys al ywryze myd prikynde eles. and hit is to moche fel / and zone hit is wroþ. And þanne hit is of-tyened : he kest out his eles of his bodye : arizthalf / and a lefthalf. Alsuo he is anlikned to þe felle dogge. þet byt / and beberkþ alle þo þet he may.

4. Slandering.

Slanderers are accursed.

Their mouth is as the weight that falleth into hot water, scalding all around.

5. Reproaching a man for his sins, follies, poverty, poor kin, &c.

6. Threatening is the beginning of wars.

Above all the sins already named, is the sin of those who by their evil

Efterward comeþ þe godelinges. þet is huanne þe on godeleþ þanne oþrene. And þet is zuo grat zenne / þet þe wrytynge zayþ : þet huo þet godeleþ his emcristen : he ys acorsed of god. And saynte paul zayþ. þet zuych uolk ne moze hadde godes ryche. And salomon zayþ. þet hare mouþ is : ase þe wyzte þet ualþ ine hot weter. þet kest hyer / and þer : and scoldeþ alle þo þet byeþ þer aboute.

Efterþan comeþ þe wyþnymynges / þet byet yet more gratter zenne. huanne me atwyt ane man / oþer his zennes / oþer his folies / oþer his pouerté / oþer his poure ken / oþer oþre lac¹ þet is ine him.

Efterward zuo comeþ þe þreapnynges / and beginneþ þe medles / and þe werres. Ac aboute alle þise zennes þet we habbeþ hyer ynemned : paseþ þe zenne [of] ham / þet be hare kueade tonge / sostyeneþ / and arereþ þe strifs / and þe euele wylls / betuene ham

¹ *defaute* has been erased in the MS.

þet byeþ uryendes togidere. and þo þet miswendeþ þet
pays. and þe onynges. God hateþ moche zuych uolk
and zuo zayþ þe writinge.

tongue arear and
sustain strife and
evil will.

OF GROCHINGE. ÞET IS OF HIM ÞET NE ÐAR NAȝT
ANSUERIE.

Of grudging or
murmuring.

Ofte we hit yzeþ come / þet þe ilke þet ne dar an-
suerye / ne chide. þet he beginþ to grochi betuene his
teþ. and grunny. Vor efter þe chyaste : we zetteþ þe
zenne of grochinge. Hou grat is þe zenne : ous sseweþ
wel þe wreche þet god kan nyme. ase recorderþ holi
wryt. Vor þise zenne / onleak þe erþe / and uorzualȝ
datan and abyron. and villen doun al kuic in-to helle.
An uor þo zenne / zente god a uer / þet uorbernde·kore :
and alle his uelazes. CC.L. of þe gretteste of godes ost
ine desert. Vor þe ilke zenne uorlore þe yewes þet land
of beheste / þet god ham hedde behote. zuo þet of zix
C. þousond / þet god hedde ykest / out of þe þeldome
of þe kinges of egipte. and þet he hedde yloked : uourti
year ine desert / myd þe manné of heuene. ne yede in-
to þe holy londe / bote tuo / wyþoute mo. þet hetten
calef : and Iosue. ac alle hi storuen in zorȝe : ine þe
desert.

Some men will
not be reminded
of their faults
without grudging
and grunting.

For this sin un-
locked the earth
and swallowed
Dathan and
Abiram.

For this sin the
Jews lost the land
of Promise,
so that out of
the six hundred
thousand who
came out of
EGYPT.

only two (Caleb
and Joshua) lived
to enter Canaan.

Þis zenne heþ tuaye boȝes. Vor þe on : is grouch-
inge aye god. and þe oþre aye man regneþ. Þis zenne
is ine uele maneres / ase ine sergons aye hire lhordinges.
ine wyfmen : aye hare leuedis. and ine children / aye
hare uaderes / and hare modren. Ine poure : aye þe
riche. and þe prellis : aye þe knyȝtes. Ine leawede :
aye þe clerkes / and aye þe prelas. and þe cloysters :
aye þe abbottes. and þe priours : and hire officials / ase
subprior. and þe oþre. And wext þe grochinges ine alle
zuyche persones : oþer of onboȝsamnesse uor þan þet me
is to hard ine hestes. oþer ine sleauþe / uor þet me is to
sleuuol. oþer of inpacience / uor þet me ne deþ naȝt
alle þe wylles. oþer of enuie. oþer of felonie. uor þet

This sin hath two
boughs : 1. Mur-
muring against
God. 2. Murmur-
ing against man.
This sin is seen
in many ways,
in servants
against their
masters, women
against their
lords, children
against their
parents, &c.

[Fol. 90. a.]

This is the result
of disobedience,
sloth, or impa-
tience.

me auonceþ more þe on : þanne þe oþre. and manye oþre kueade roten.

Man desires to be God's master, and if he has not his will, he murmurs against Him, and singeth the devil's song.

Grochinge aye god heþ yet nou ynoꝝ mo encheysouns. Vor man þet heþ uorlore grace / and þolemodnesse : he wyle by mayster ope god. zuo / þet / al god deþ ine erþe : bote yef he hit ne do al to his wylle : an haste he grocheþ aye god. and zyngþ þet pater noster. to tokne. Vorzoþe ac þe dyeules zang. Vor ase þe holi gost tekþ. and makeþ his ychosene zinge ine hare herten þe zuete zonges of heuene. þet is of þe graces of al þet

The Holy Ghost maketh his chosen sing of the sweet songs of heaven.

The devil maketh his disciples sing the song of hell, i.e., grudging.

he deþ. and of al þet he us zent. Alsuo þe kueade gost makeþ his deciples zinge þanne zang of helle. þet is grochinge. þet eure ssel yleste ine helle. in al þet god deþ / bote hit by al to hire wylle. Vorzoþe mochel is zuych a man fol / ant out of his wyte / þet wyle þet me him yelde scele / of al þet he heþ ydo / yef me him zent / aduerseté. pouerté. ziknesse. dyere time. rayn. druþe. yef me yefþ him / and benymþ hit oþren. bote yef hit ne by do al to his wylle : he him niymþ anhaste to grochi aye god / and him euele þonkeþ. huert wonder is hit / þaꝝ god him awrekþ of zuyche uolké / þet wylleþ him benyme his lhordssip / and his wysshede.

They murmur against God for every adversity that befalls them.

What wonder is it, if God take vengeance upon such folk!

Of opposition (rebellious conduct). Withstanding is worse than grudging.

This sin is seen in those who will bow to none,

whose hearts are rebellious to God and man.

This sin hath four boughs, that appear in the rebellious.

OF WYÞSTONDYNGE.

Kvead þing is grochinge : ac more is wors / wyþstondinge. wyþstondynge is a zenne / þet comþ of þe herte þet is rebel / and hard / and rebours / and dyuers. þet alneway wyle þet his wyl by do / and his zyginge by yhyalde. þet wyle / þet alle þe oþre / bouze to him. and he ne bouze to nonen. þis is þe harde herte : huer-of salomon zayþ. þet he ne may naꝝt fayly : of kued ende. And ase þer is grochinge aye god. and aye man : alsuo is zuych herte rebel to god / and to man.

þis zenne heþ vour bozes. Vor zuyche herten byeþ rebours / and rebels / red / to leue. to done godes heste. chastinge þolye. and techinge onderuonge. Yef enye

of hare uryendes ham wylleþ rede. and hare ureme
 ssewy. naȝt ham nolleþ yhere. raþre uor þet hi habbeþ
 yspeke. hi doþ þe more bleþelaker þe contrarye. To þe
 rede of oure lhorde: ofte hi byeþ rebel / yef me ham
 ret þing: þet by to helþe to hire zaules. ne noþyng
 nolleþ do / erþan me gabbeþ of ham. And þos hy
 byeþ rebels / to þe heste of oure lhorde / to huam hi
 byeþ yhyealde. and zuo moche ham zet beuore þe dyeuel
 of tokenen. oþer of fyeblesse. oþer of elde. oþer of yeȝeþe.
 oþer of oþre kueade sceles. þet alast: hi ne doþ naȝt.
 Efterward huanne me his chastep / and wyþnymþ. hi
 ham defendeþ ase þe bor / zuo þet hare folyes ne be-
 knaweþ. and þe more þet hi ham excuseþ: þe more wext
 þe zenne. And zuo hit is huanne god his beat / and
 chastep. and maugre hy wyteþ. and zygeþ ofte. onþank
 þan: and þe oþren / 'huet wyle god me do. huet habe
 ich him misdo?' þos deþ þe fol. and þet him ssolde
 by triacle: to him went in to uenym. and þe medecine:
 him yefþ þane dyap. Efterward þer byeþ zome of zuo
 diuers wyt / þet none guode techinge ne onderuongeþ.
 ak alneway weryeþ hare sentense huet þet hit by. zuo
 þet ofte hi ualleþ ine errour. and ine ualse opinions. and
 ine eresye. and ine euele byleaue.

1. They rebel
 against the advice
 of friends.

2. They are rebel-
 lious against
 Christ.

3. They are rebels
 against the be-
 hests of our Lord.

They excuse
 themselves when-
 ever corrected.

When God chast-
 eneth and beateth
 them, they speak
 evil against Him.

[Fol. 20. b.]

4. They listen to
 no good teaching,
 but follow their
 own plans, and so
 fall into error.

OF BLASFEMYES.

Of blasphemy.

Blasfemyes is ase zayþ saynt austin. oþer huanne
 me yleþ and zayþ of god þing: þet me ne ssel yleue /
 ne healde. oþer me ne leþ naȝt þet me ssolde yleue. Ac
 speciallyche we clepieþ hyer blasfemye: huanne me
 missayþ of god / and of his halȝen. oþer of þe sacre-
 mens of holy cherche. þis zenne ys ydo ine uele
 maneres. Oþer huanne me hit zayþ be þoȝte. ase doþ þe
 bougres / and þe mysbyleuinde. Oþer me hit zayþ uor
 couaytise to wynne. ase doþ þise charmeres / and þise
 wychen. Oþer huanne me hit zayþ be tyene / and be
 despit ase doþ þise playeres / þet zuo uyleynliche

Blasphemy is to
 believe or say of
 God what one does
 not or should not
 believe.

Specially is this
 sin in those who
 speak evil of God,
 His saints, or His
 sacraments,
 as in heretics and
 unbelievers,

and in those
 who wickedly

break Christ's
body.

These folk are like
mad hounds, that
bite and know not
their lord.

This sin God has
declared shall not
be forgiven.

Of the 10 sins of
the tongue,
the 1st is idleness
and the last blas-
phemy;
the beginning is
folly, the end
error.

Here end the
seven deadly sins.

No man can keep
himself quit of
them unless he
know them.

Of those sins that
he hath not com-
mitted, let him
thank God for pre-
serving him from
them.

For to learn to
die.

Learn to die, so as
to be able to live.
[*Note wel þerne
capitel.*]
He is a wretch
who cannot live
nor dare die.

This life is but
death, for death is
a separation.

tobrekeþ Iesu cristes body. and zuo uileyliche mis-
siggeþ of god an of his blissede moder / þet hit is
dreduol and zorþe to hyere / and lhest. þise byeþ ase
wode houndes / þet biteþ and ne knaweþ naȝt hare
lthord. þis zenne is zuo grat : þet god his awrekeþ oþer-
huyl aperteliche ase we habbeþ yzed beuore / þo we
speke of wyckede uolke. Of þise zenne zayþ god ine
his spelle / þet hit ne ssel by uoryeue : ne ine þise
wordle ne ine þe oþre.

Nou we habbeþ ytald ten manere zennes of þe tonge.
þanne is þe uerste : ydelnesse. and þe laste : blasfemie
and be cas hit is þet Salomon zayþ. þet þe beginnyng
of þe kueade tonge : is folie. and þe ende : to kuead
errour.

Hyere endeþ þe zeue dyadliche zennes / and alle hire
boȝes. and huø þet wel him studé dep¹ ine þis boc : he
myȝte moche profiti / and lyerny / and knawe eche
manere of zenne / and him-zelue wel ssryue. Vor non
ne may him wel ssriue / ne him loki uram zenne : bote
he his ne knawe. Nou ssel þanne þe ilke / þet ine þise
boc ret. zzy diligentliche to by yssriue. and him loky
be his myȝte. Of oþre zennes þet he ne is naȝt gelti :
he ssel herye god and him boȝsamliche þonky. þet him
heþ yloked.

VOR TO LYERNY STERUE.

Onneaþe sterf / þet ylyerned ne heþ. Lyerne to
sterue : þanne sselst þou conne libbe. Vor non wel
libbe ne ssel conne : þet to sterue ylyerned ne heþ.
And þe ilke aryȝt is ycleped wrechche : þet ne can
lybbe / ne ne dar sterue.

Yef þou wylt libbe vriliche. lyerne to sterue gled-
liche. Yef þou me zayst / hou me hit ssel lyerny : ich
hit wyle þe zigge an haste. þou sselst ywyte þet þis
lyf : ne is bote dyap. Vor dyap is a wendinge. and þet

¹ MS. studedep

ech wot. and þeruore me zayþ of ane manne huañne he sterfþ : he went. And huañne he is dyad : he is ywent. þis lyf alsuo ne is bote a wendynge. uor zoþe / uor zoþe : a wendinge wel ssort. Vor al þet lyf of ane manne / þa3 he leuede a þousond year : þet ne ssolde by / bote onlepy prikke : to þe zy3þe / of þe oþre lyue / þet eure wypoute ende ssel yleste. oþer ine zor3e : oþer ine blisse / wypoute endynge.

All the life of a man, although he lived a thousand years, were but a point compared to the life without end.

[Fol. 21. a.]

þis ous wytneset wel þe kyng. þe erl. þe prince. þe emperour. þet þe blysse of þe wordle : hedden zomtyme. nou ine helle : wepeþ / and gredeþ. yelleþ / and zor3eþ. 'A. allas: huet is ous worþ oure pouer. worþssipe. noblesse. richesse. blisse. and bost. al hit ys ywent / wel raþre þañne ssed : oþer uozel ulyinde. oþer quarel of arblaste. And þous geþ al oure lyf. Notu we were ybore : and an haste dyad. ne al oure lyf : nes na3t bote a lyte prikke. nou we byeþ ine zor3e wyþ-oute ende. Oure blisse / is ywent in-to wop. oure karoles : into zor3e. gerlondes. robes. playinges. messinges. and alle guodes byeþ ous yfayled.' Zuyche byeþ þo zonges of helle. ase þe writinge ous telþ. ous uor to ssewy : þet þis lyf / ne is bote a wendynge : wel ssort. and þis wordle : ne is bote wendynge. and libbe ne is bote¹ a wendynge. þañne ne is libbe : bote sterue. and þet is zoþ / ase pater noster. Vor huañne þou begonne libbe : anhaste þou begonne to sterue. And al þin elde. and al þine time / þet ys yguo : þe dyaþ þe heþ ywonne : and halt. þou zayst þet þou hest zixti year. þe dyaþ hise heþ. and neuremo his nele þe yelde. þeruore is þet wyt of þe wordle folye. And þe clerk zyinde : ne zy3þ na3t. Day and ni3t / makeþ o þing. and þe more þet hit makeþ : þe lesse zuo knaweþ. aneway sterueþ : and hi ne conne sterue. Vor day / and ny3t : þou sterfat / as ich þe habbe yzed.

This bear us witness kings, earls, princes, &c., who formerly had bliss in the world, but now weep, cry, and yell in hell.

[þe song of helie.]
"Alas!" they say, "our bliss is all gone like a shadow, we were born, and died in haste;

our bliss is turned into weeping, and our carols into sorrow."
Such are the songs of hell.

[1 MS. bote]

To live is but to die.
When we begin to live, we begin to die.

We say we have sixty years, but death has and will never yield them.

Yet eft ine oþre manere / ich þe teche þise clergie.

Death is a separation of the soul and body.

Caton the Wise tells us to separate the ghost from the body; often so did the old philosophers, who had no grace nor belief of Christ.

Holy men have escaped two deaths.
[*Note see þri dyaþes.*]
There is a death to sin and a death to the world.
The third death is the separation of the soul from the body.
A little wall separates them from Paradise.
Their thoughts are in heaven, and they hate this life and desire death.

[*Huet is dyaþ.*]
Death to good men is end of all evils and commencement of every blessing.

The wise of this world are fools and blind,

for they call death life, and death they call the end.

[*Fol. 21. b.*]

If thou wilt know

þet þou conne wel libbe : and wel sterue. Nou yhyer : and onderstand. þe dyaþ ne is bot a todelinge of þe zaule : and of þe bodye. and þet ech wel wot. Nou ous tekþ þe wyse catoun. 'Lyerne we' zayþ he 'to sterue. todele we þane gost of þe bodie ofte.' þet deden þe meste wyse of þise philosophes þet þis lif zuo moche hateden / and þe wordle : zuo moche onworþede. and zuo moche wylnede lyf naþt dyaedlich. þet hi westen be hare wylle. ac hit nes ham naþt worþ. Vor hi ne hedden non grace / ne þe beleaue of iesu crist. Ac þe holy men þet louieþ god / and yleueþ / þet of þri dyaþes / habbeþ þe tuay ypaþed. Vor þer is dyaþ to zenne : and dyad to þe wordle. Nou abydeþ þane þridde dyaþ. þet is þe todiztinge of þe zaule : and of þe bodie. Betuene ham and paradys ne is bote a lyte wo3 / þet hy agelteþ be þenchinge / and be wylnyng. and yef þet bodi is of þis half : þe herte / and þe gost : is of oþerhalf. þer hy habbeþ hyre bleuinge / as zayþ saynte paul. hire solas. hire blisse. and hire confort. and alle hire lostes. and þeruore : hy hatyeþ þis lyf : þet ne is bote dyaþ. and wylneþ þane dyaþ bodylich. Vor þet is damezele bereblisse / þet þe dyaþ / þet alle þe halzen corouneþ / and doþ [zetteþ] in to blisse.

Dyaþ is to guodemen : ende of alle kueade. and gate / and inguoyng : of alle guode. Dyaþ is þe stream : þet todelp / dyaþ / and lyf. Dyaþ / is of þis half. lif / of oþre half. Ac þe wyse of þise wordle þet of þis half þe streme zzyeþ zuo briþte : of oþerhalf hi naþt ne zyeþ. an þeruore his clepeþ þe writinge : foles / and yblent. Vor þerne dyaþ : hi clepieþ lyf. And þane dyaþ / þet is to þe guoden / beginnyng of liue : hi hit clepieþ / þan ende. And þeruore hy hatyeþ zuo moche þane dyaþ. Vor hi nyteþ huet hit is. ne of oþerhalf þe streame ne habbeþ naþt ybleued. and naþt ne wot : þet out ne geþ.

þanne yef þou wylt wyte huet is guod / and huet is

kuead : guo out of þi zelue. guo out of þe wordle. lierne to sterue. todel þine zaule uram þe bodye be þozte. zend þine herte in-to þe oþre wordle : þet is to heuene. into helle / in-to purgatorie. þer þou ssel¹ zyz : huet is guod and huet is kuead. Ine helle þou ssel[t] yzi mo zorþes : þanne me moze deuisy. Ine purgatorie / mo tormens þanne me moze þolye. Ine paradys / more blisse þanne me moze wyny. Helle þe ssel teche / hou god awrekþ dyadlych zenne. Purgatorie: þe ssel sseawy / hou god clenzeþ veniel zenne. Ine heuene þou ssel zyz openliche / hou uirtues / and guode dedes: byeþ heȝliche yolde. Ine þis þri þinges : is al þet is nyed wel to wytene hou me ssel conne libbe / and wel sterue.

what is good and what is evil, go out of thyself, divide thy soul from the body, and send thy thoughts into the other world, into heaven, hell, and purgatory.

Hell shall teach thee how God avenges deadly sin. Purgatory shall show thee how venial sin is cleansed. In heaven thou shalt see how good deeds are rewarded.

Nou loke eftzone a lyte / and ne tyene þe naȝt / to þise þri þinges. uorþet þou lyernest to hatye zenne. Voryet þi body / oncs a day. guo in-to helle ine þine libbinde : þet þou ne guo / ine þine sterunge. þis deþ ofte þe holi man / and þe wyse. þer þou ssel zyz : al þet herte hateþ. and bevlzþ. and defaute of alle guode. ynoȝ of alle kueade. ver bernynde. brenston stinkinde. tempeste brayinde. voule dyeulen. honger. and þorst : þet me ne may naȝt stonchi. dyuerse pines / and wepinges. and zorþes : mo þanne herte moze þenche / ne tonge telle. and eure ssel yleste wyþ-oute ende. And þeruore is þe ilke zorþe wel ycleped : dyap wyþ-oute ende. And huanne þou yzixt þet hit behoueþ zuo dyerø abegge onlepy dyadlich zenne : þe woldest þe rapre lete be vlazø quik. þanne þou dorstest / to onelepi dyadliche zenne consenti.

Forget thy body once a day ; go into hell in thy lifetime, that thou go not into it at thy death. [þe pines of helle.] There shalt thou see the absence of all that is good, but enough of all evil : burning fire, stinking brimstone, foul devils, hunger, thirst, pain, weeping, and sorrow.

Wherefore this sorrow is called death withoutend.

Efterward guo in-to purgatorie. þer þou ssel zyz þe pines of þe zaules / þet hyer hedden uorþenchinge / ak nere naȝt uolliche yclenzed. nou hi doþ þer / þe leuinge of hare penonce / al-huet þet hi byeþ / brizte / and clene. ase hi weren ate poynt / and ate time / huanne hi

[Of Purgatorie.] Afterwards go into purgatory, and see the pains of those who were not here fully cleansed of their sins.

¹ MS. sseelt

Their penance is grisly and hard.

All that martyrs ever suffered or women with child, is only a bath of cold water in comparison with the furnace wherein they burn.

Venial sins are little sins that we do oft.

The fire of purgatory is dreaded by those who keep holy their souls and bodies.

[Fol. 22. a.]

None may live without sin, for good men sin seven times a day, but by shrift, tears, and prayers they amend their lives, and are not lost at the day of doom.

Holy dread of God is the beginning of good life.

We must learn not only to eschew evil, but learn to do good.

Divide thy soul from thy body by thought.

yeden out¹ of þe welle of cristninge. Ac þe ilke penonce ys wel grislich and hard. Vor al þet eure þoleden þe holy martires. oþer wyfinen þet trauayleþ of childe / of zorþe : ne ys bote a beþ ine ohald weter : to þe reward of þe fornayse : huerinne berneþ þe zaules. al-huet hi byeþ yclenzed. ase gold al yclienzed² ine þe vere / me ne vint lesse þazne yclenzed. Vor þet uer is of zuyche kende / al þet hit vint ine þe zaule of gelte of dede. of speche. of þozte / þet yerneþ to zenne : oþer lite / oþer moche : al uorberneþ / and clenzeþ. and þer byeþ ypunysed, and awreke : alle uenyal zennes. þet we clepieþ : litle zennes. þet we doþ ofte / and smale fole þoztes. wordes ydele. trufles. scornes. and alle oþre ydelnesses. al-huet hi by worþe : to guo in-to heuene. huer ne geþ in nazt / bote hit by rizt brizt. þet ilke uer dredeþ þo. þet by hare myzte ham lokeþ uram dyadlich zenne. and lokeþ holyliche hare herten. and hare bodyes. and hare mouþes. and þe vif wyttes uram alle zenne. and zuo libbeþ / ase hi ssolden echedaye to dome come to-uore god. And þeruore þet non ne may libbe wyþ-oute zenne. Vor ase zayþ Salomon : zeuzeiþe a day / ualþ þe guode man. and þeruore be holy ssrifte / and be tyeares / and be benes : hi doþ hare mizte ham zelue to arere / and to amendi. and ham zelue zuo deme : þet hi onderstonde to uolzi þane laste dom. Vor huo hier him demþ zopliche : him ne worþ non hede to by uorlore : ate daye of dome. And þus me lyerneþ kuead to knawe / an to beuly / and alle zennes to hatye / and grat and smal. and onderstonde þe holy drede of god / þet is beginnyng of guod lif : and of alle guode. Ac hit ne is nazt ynoz to lete þe kueades : bote me lyerny þet guod to done. and bote yef me zeche þe uirtues / uor wyþ-oute ham : non arizt wel ne leueþ. þanne yef þou wylt lyerny wel to libbe be uirtue : lyerne zuo ase ich þe hadde yzed / to sterue. Todel þine gost uram þine bodye / be þozte / and be wylninge. guo out of

¹ MS. ouot

² MS. ychenzed

þise wordle steruinde. guo in-to þe londe of þe libbynde /
 þer non ne sterf[þ] / ne yealdeþ. þet is ine paradys. þer
 me lyerneþ wel to libbe / and wyt / an corteyseye. uor
 þer ne may guo in: no uyleynye. þer is blisfolle
 uelaꝛede of god. and of angles. and of halꝛen. þer
 opwexeþ alle guodes. uayrhede. richesse. worþssipe.
 blisse. uirtue. loue. wyt. ioeye wyþoute ende. þer ne is
 non ypocryseye. ne barat. ne blondinge. ne discord. ne
 enuye. ne hunger. ne þorst. ne hete. ne chele. ne kuead.
 ne zorþe. ne drede of vyendes. ac alneway festes and
 kinges bredales. zonges. and blisse wyþoute ende. þe
 ilke blisse is zuo grat: þet huo þet hedde ytake þer of
 ennelepi drope / of þe leste þinge þet þer ys: he ssolde
 by of þe loue of god zuo dronke: þet al þe blisse of þise
 wordle / him ssolde by / drede: and wo. Rychesses:
 dong. worþssipes: uoulhede. and þe ilke to greate loue
 þet he ssolde hadde to come þer: him ssolde by an
 hondred þouzen ziþe þe more hardiliche hatye zenne.
 and louie uirtues. þet is al þe drede of helle. huer-of
 ich hadde beuore ispeke. Vor loue is more stranger:
 þanne drede. And þanne is þet lyf uayr / and oneste:
 þanne me beulyzt / þet kuead / and me deþ þet guod.
 nazt uor drede / uor to by yspild: ac uor þe wynlynge
 of heuene. and uor þe loue of god. and uor þe greate
 clenness: þet uirtue heþ. and guod lyf. And þe ilke
 þet loue ledeþ: he zekþ rapre / and lesse him costneþ /
 þanne him þet serueþ god: be drede. þe hare yernþ.
 þe gryhond hym uolþeþ. þe on be drede: þe oþer be
 wynlynge. þe on vlyzþ: þe oþer hyne dryfþ. þe holy
 man yernþ ase grihond. þet habbeþ alday hare eze / to
 heuene: huer hi zyþe þe praye: þet hi driueþ. And
 þeruore hy uoryeteþ alle oþre guodes. ase deþ þe gentyl
 hond: huanne ha zyþ his praye / touore his ezen.
 þis is þet lyf / of þe wel louiynde. of gentil herte /
 and affayted. þet zuo moche louyeþ uirtue: and hatyeþ
 zenne. þet yef hi weren zykere / þet me ne ssolde his

Go out of this
world dying, and
go into the land of
the living,

[Of þe blisses of
paradis.]

where is the bliss-
ful communion of
God, of angels,
and of saints,
where is neither
hypocrisy,
strife, flattery,
discord, nor
hunger, &c.

The bliss is so
great that one
drop would in-
toxicate.

so that riches and
honour would be
accounted woe and
dung.

Love is stronger
than fear,

and the love of
God will keep us
from sin.

The hare run-
neth, the grey-
hound followeth.
The holy man
runneth as the
greyhound.
All day his eye is
to heaven, and he
forgetteth all else,
as doth the hound
with his prey be-
fore his eyes.

This is the life of
the loving and the
gentle heart,

[Fol. 22. b.]

who shall have
the bliss of Para-
dise,
where no churl
nor thief shall
enter.

conne / ne god ne ssolde his awreke : ham ne daynede
nazt / to do zenne. Ac al hare þenchinges / and al hare
wyllys : hire herten clenliche loki / and agraypi / þet hi
by worpi : to habbe þe blisse of paradys. huer no cherl
ne ssel come in / ne uals. ne þyef. ne proud. uor þe
worse ssolde by þe uelazrede.

How to know good
and evil.

To live a right one
must seek virtue,

and know what is
right as well as
what is wrong.

A thing that one
knoweth not of is
not hated or de-
sired.

This world is as a
fair, where are
many foul chap-
men, who know
the value of all
things.
The Holy Ghost
teacheth us to
know the precious
things from the
vile, the sweet
from the sour.

Timely (temporal)
goods.

The small goods
are those of for-
tune.
Lady Fortune
(Chance) turneth
her wheel each
day, giving to
some and taking
away from others.

HOU ME SSEL KNAWE GUOD AND KUEAD.

Nou ich þe habbe ysseawed / hou me tekþ wel to
sterue / and lede guod lyf. Ac þou sselst ywyte / þet þe
begynnynge uor to come to guode lyue : is to zeche
uirtue. þet is þet me knawe / nazt onlepilyche huet is
zenne / and huet is elmesse : ac þet me conne rizt wel
kawe / and deme : huet is kuead / and huet is guod. and
uor to dele þet zoþe guod : uram þe oþren. and þet greate
guod / uram þe little. Vor þing þet me ne knauþ nazt
ne is yhated / ne ywylned. And þeruore sselst þou
ywyte be þan þet þe wrytinges zyggeþ : þet þer byeþ
zeue smale yefþes of god / þet me clepeþ þe smale
guodes. on lite / an oþer grat / and zoþe. An onlepi-
liche byeþ guodes arizt. huerof al þe wordle ys nyez
begyled [bezuyke]. Vor hi yeueþ þe greate guodes : uor
þe little. oþer þe lesse / uor þe little. oþer þe greate / uor
þe lesse. Vor þis wordle is ase a fayre / huer byeþ
manye fole chapmen. þet of alle þinges / hi knaweþ þe
propre uirtue and þet worþ. þet ous tekþ þe holy gost /
and non oþer maister. He ous tekþ to knawe þe greate
þinges uram þe little. þe precioues / uram þe viles. þe
zuete / uram þe zoure.

OF TIMLICHE GUODES.

Hy clepieþ þe smale guodes : þe guodes of time / þe
guodes of fortune [hap]. and þe leuedy fortune : went
hare huezel eche daye / and benymp / and yefþ. and
went þet is aboue : beneþe. þet byeþ þe smale stones of
gles ssynnde. and þe coniuon his bayþ uor rubys. uor

safyrs. oþer uor emeroydes. þet byeþ as iueles to children. þet god ous yefþ / ous to solas. and uor oure loue : to draȝe to him. uor þet he wot þet we byeþ fyebile / and tendre. and hyealde we ne moȝe his. efterward / wayes of pouerté / of zorȝe / and of martirement / ase deþ þe guode godes knyȝt. þet þane kyngdom of heuene payneþ be strengþe to wynne be his prouesse. þanne þise ne byeþ : ne grete guodes / ne smale aryȝt. þanne wes a fol Iesu crist goddes zone. þet cheas pouerte. and ssame. an efterward : he uorzok / blisses. worþssipes. and riches : yef þet byeþ þe zoþe guodes. þanne ne byeþ naȝt / alle zoþe guodes ine heuene. þanne ne is naȝt god parfitliche yblyssed : þet ne vzeþ naȝt zuyche guodes. þanne is god ontrewé / and onkende / þet þise guodes benymþ his urendes. and hise yefþ more lárge-liche : to his yuo. yef þet byeþ zoþe guodes : þanne weren foles alle þe halȝen. and alle þe wyse clerkes. and þe greate filosofes. þet þise guodes beuloȝe / and onworþede / ase dong. Yef þet byeþ zoþe guodes : þanne lyeȝþ god / þet lyeȝe ne may : and holy wryt. þet hise clepeþ / leazinges. and ssed. and metinges. and uanites. nettes. and bendes. and þe dyeules grines. and þet is zoþ / aze pater noster. Vor þet byeþ þe dyeules ginnes. huer-by þe zaules ine a þousond maneres he gyleþ / and nymþ / and bynt / and halt.

Ac þe wyse chapman / þet is þe guode man / þet þe holy gost alyȝt. be zoþe beknaulechinge / þet ouer al him knauþ / huet ech þing is worþ / and zyȝþ hit riȝt wel. Hi onderstondeþ / þet al þe wordle ne is naȝt a guod snode : uor mannes herte to uelle. and þet þer is moche kuead : and litel of guod. And þeruore huo þet lokeþ þe perils / and þe kueades þet þer byeþ / and wyteþ þet hit is zoþ : þet hi conne zigge. he þet ne yefþ / þet he loueþ : he ne nymþ / þet he wylneþ. Hy makeþ to god ane handuol. uor hi yeueþ þe wordle : uor heuene. naȝt / uor al. hor : uor gold. and leteþ al uor

God gives us timely goods to comfort us.

Riches are not the true happiness. For were it so, Christ would then be a fool, that chose poverty and shame, and forsook bliss, honour, and riches.

God would be untrue and unkind,

the saints and wise clerks were all fools,

and God would be a liar.

The gifts of fortune are the devil's snare whereby he beguileth souls.

[Fol. 23. a.]

The wise chapmen know the worth of each thing.

They see that there is little good in the world.

They give up the world for God,

and become
poor.

god. riches. loutes. worþssipes. and becomeþ poure.
þet is þe uayriste lyf / an þe zykeriste : þet is ine þise
wordle.

There are others
who make good
use of riches,

þe oþre byeþ / þet yzeþ / þet ine uele maneres hi
moze do hare prou / of guodes of time. þet me may hise
habbe : ak nazt to moche louye. Vor god ne hat nazt /
al to lete. hy hise ofhyealdeþ : ac litel hise prayzeþ. hi
hise uzeþ : ac litel his louyeþ. ase dede saynt Abraham.

who hold them in
little esteem.

Job. and dauib. and uele oþre. þet þe perils beuloze : and
deden hire profit / of þe guodes þet god ham lende : hi
couþen begge heuene. hi couþen hire zennen uorbegge.
and helpe hare nyxte. Hi couþen more louye god / and
herye / and þonki. worþssipie. drede. and yleue. uor

They serve God
with their wealth.

þe greate perils huer hi byeþ / and ham zelue þe more
bouze / huanne hi yzeþ hare fieblesse / and hire poure
loue / and hare defautes. huanne þane strayte way ne
dorren guo. huanne zuo lyte wylleþ uor god þolye / and
yeue / þet zuo moche þolede / and let uor ham / yef hi
wel ham wytyeþ / ak st[r]ang hit is. Vor hit is wel lizter
þing : alle þe guodes of þe wordle lete / at on tyme uor
god : þanne his ofhyealde / and nazt louye.

They see their
own feebleness
and their defects.

They would rather
forsake all the
world's goods
than retain them
without the love
of God.

Of the less goods.

OF ÞE LESSE GUODES.

The middle goods
are of kind and of
teaching.
Of kind are beauty,
strength, &c. ;
of teaching are
learning, good
manners, &c.

þe midel guodes / byeþ of kende : and of techinge.
Of kende : ase uayrhede of bodye. prouesse. strengþe.
zuyfthede. myldenesse. clyer wyt. slezþe. onderstond-
ynge. and alle zuyche guodes þet kende berþ. Be tech-
inge : ase grat clerye. ine alle oþre guodes : þet me
wynþ be studye / oþer be guode wone / ase byeþ guode
þeawes / and zome uirtues. Ac þise ne byeþ nazt yet
arizt þe zoþe guodes : uor hi ne makeþ nazt þane / þet
hise heþ uolliche guod. Vor manye filozofes / oþer of
greate clierkes¹ / and of kynges / and of emperours /
þet hedden moche of zuyche guodes : byeþ ydampned
ine helle. Efterward / zuyche guodes yefþ oure lhord

These do not
make men fully
good,
for many philoso-
phers, clerks,
kings, &c., that
had much of such
goods, are now
damned in hell.

¹ MS. *cherkes*

alsuo to his uyendes : ase he deþ to his uryendes. to sarazyns / and to ualse cristene : ase to þe guode. Eftward / hit ne is najt zoþ guod / þet fayleþ / and þet me may lyese wyll he nolle he. and þet þieues ne moze stele. ne robbere benime. alneway ate ende : dyeaþ his benymþ. Eftward / zoþe guodes helpeþ eche daye / and ne harmeþ neure. Ac uorzoþe zuyche guodes / and zuiche graces wyþoute : doþ ofte kuead / and harmeþ ham / þet hise habbeþ / bote hi hise ne wel usy. And huanne hi ham yelpeþ / oþer hi ham prodeþ / and oþren hy onworþeþ. Vor þe ilke to huam god heþ yyewe þe ilke graces / and þe ilke guodes / þet ich hadde beuore ynnemed god uor to serui. and helpe his nixte. bote yef he hit ne vsy treueliche : he ssel by ine þe more gratter torment. and straytlyche him behoueþ rekeni. and yelde scele to god / ate daye of dome.¹ of þet he heþ ydo. and of þet he heþ ywonne / of þe guodes þet god him heþ ylend : uor to mory.

Our Lord giveth such goods to His enemies.

True goods never fail, nor harm. Mere outward graces may do us harm if they cause us to become proud and boastful.

[Fol. 23. b.]
If we do not use aright God's gifts

we shall receive the greater torment.

OF ÞE ZOÞE GUODES.

Of the true goods.

Nou ich þe hadde ssortliche yssewed / huyche byeþ þe lyttle² guodes / and þe midel guodes : nou ich þe wyll ssewy huet ys þe zoþe guod arizt : þet makeþ þan þet hise heþ : guod. and wyþoute ham : non ne wes neure arizt guod. þet guod me clepeþ : godes grace. and uirtue. and charité. Grace : uor þet he yaf / helþe. and lyf. and zaule. uor wyþoute þise guodes : þe zaule is dyead. Vor ase þet body is dyead wyþoute zaule : alzuo is þe zaule : wyþoute godes grace. Hy is ycleped uirtue : uor þet hy worþssipeþ þe zaule myd guode workes / and mid guode þewes. Hy is ycleped charité : uor þet hy ioyneþ þe zaule to god. uor charité ne is non oþer þing : þanne dyere onhede. þet is þe ende / þet is þe perfeccion / and þe guodhedde / huer-to we ssolle ous draze. Moche weren þe egypticiens deceyued. þet is to zigge / þe yealde filozofes þet zuo byzylyche desputede /

The true goods make him good that hath them.

They are grace, virtue, and charity.

The soul is dead without the grace of God.

She is called virtue, for she honours the soul with good works. She is called charity, for she joineth the soul to God.

The old philosophers set the

¹ MS. *domo*

² MS. *lyttle*

greatest good in
lust of flesh,
or in riches, or in
honest life.
But St Paul says
that dame
Charity, the queen
of virtues, is the
greatest good.

When all other
goods fall this
faileth not.

and zoʒten huet wes þe heʒeste guod ine þise lyue. ne
neure ne myʒten hit vynde. Vor zome hit zette ine loste
of ulesse. þe oþre : ine riches. and oþre / ine oneste
lyf. Ac þe greate filozofe saynte pawel. þet wes ynome
in to þe þridde heuene / and pasede alle þe oþre filo-
zofes / ous proueþ be uele skeles. þet þe heʒeste guod
ine þise lyue : ys þe kuen of uirtues dame charité. Vor
he zayþ wyþ-oute hire : non oþer guod / ne is worþ.
and huo þet þis heþ : he heþ alle þe oþre. and huanne
alle þe oþre guodes fayleþ : þis ne faleþ naʒt. and
aboue alle þe oþre greate guodes þet byeþ : þys is þe
lheuedy. þanne is þis þet gratteste guod : þet is onder
heuene.

Of three fanners
of good.

OF ÞRI MANERES OF GUODE.

There are three
sorts of goods.

1. Honourable.
2. Pleasant.
3. Profitable.

Of the goods of
the world.

None desire them
unless they be
either honourable,
pleasant, or pro-
fitable.

The proud seek-
eth the first, the
covetous the
third, and the
lustful the second.
Virtue combines
the honourable,
the pleasant, and
the profitable.

And hueruore wylt þou þet guod / þet is ycleped
riʒt uirtue more louie / and zeche aboue alle oþren :
þis ich wylle yet eft / his worþ sseyw. Me can todele
þri manere guodes. guod / worþssiplich. guod / lostuol
and guod : uremuol. nanmore ne is of guodes. ne zoþe.
ne ydele. bote þise þri maneres. and þet þou yzist open-
liche. Of þe guodes of þe wordle / þet non ne wylneþ /
ne loueþ noþing / bote yef he wene : þet hit by him
worþssipuol / oþer lostuol. oþer uremuol. þe proude :
zekþ þing worþssipuol. þe couaytous : þing uremuol.
þe lostuol : þing lykynde. And alle þet þise zechep
ydelliche : is ine uirtue / zoþliche. Vor uirtue is þing
wel worþssipuol. lostuol. and uremuol.

Of virtue.

OF UIRTUE.

Virtue is honour-
able:

Six things are
desired because
[Fol. 24. a.]

they are honour-
able:

1. Beauty, 2. wit,
3. prowess,
4. might, 5. free-
dom, 6. nobleness.

þet uirtue is worþssipuol : þet myʒt þou ysy ine
þise manere. Zyʒ þinges byeþ ine þise wordle moche
ywylned / uor þet hit þingþ þet hy byeþ moche worþ-
ssipuol uayrhede. wyt. prouesse. myʒte. vridom. and
noblesse. þise byeþ zix wellen of ydelnesse. þanne
ydele blisse is to moche. Vayrhede / is þing mochel

yloued. uor þet is þing moche yworþssiped. And naȝt
 uorþan uayrhede þet þe eȝe of þe bodye zyȝþ / and
 loueþ. is þing uals / ssort. and ydel. Vals : yef he ne is
 uayr. ne þe ilke uayr. ac oure eȝen byeþ fyebile / þet ne
 zyeþ bote þet skin wyþ-oute. þanne huo þet hedde þe
 zyȝþe ase heþ þe lynx / þet me clepeþ oþerlaker :
 leucernere. þet zyȝþ þorȝ þane wal alouer. ha ssolde zy
 openliche / þet non uayr body / ne is : bote a huyt
 zech uol of donge stynkinde. and ase a donghel be-
 snewed. Efterward þis uayrhede is ssort. uor zone hit
 fayleþ and ualouweþ ase þet flour of þe uelde / anon ase
 þe zaule him todelp. al þe uayrhede þet / þet body heþ :
 þe zaule hit yeaf. and uor þe zaule he hit heþ. þeruore
 he is fol / þet of uayrhede of bodie him gledeþ. Ac þe
 uayrhede of þe zaule : is uayrhede ariȝt / þet alneway
 wext and neure ne ssel fayly. þet is þe zoþe uayrhede /
 hueruore þe zaule to god likeþ / and to þe angles þet
 zyeþ þe herte. þis uayrhede yelt / and yefþ / to þe
 zaule : grace. and uirtue. and loue of god. uor hy re-
 formeþ / and agrayþeþ / and him yelt his ryȝte pryente.
 þet is þe ymage of his sseppere / þet is uayr wyþ-oute
 comparysoun. and þet best him anlykneþ : mest is uayr.
 þanne þet uayreste þing þet ys onder god : is þe zaule /
 þet heþ parfittliche his riȝte sseppe / and his riȝte briȝt-
 nesse / colour of flour. briȝtnesse of¹ zonne. sseppe of
 man. lykyng of preciouſe stones. And al þet þe eȝe of
 herte zyȝþ of uayr : is uoulhede and uelþe / to þe zyȝþe
 of him. and al þet me may onder gode þenche of uayr :
 hit ne may naȝt by ycomparisoned to him.

Beauty appeals to the eye.

Had we the eye of the lynx, we should see each fair body as a sack full of dung.

Beauty soon falls and withers.

He is a fool that rejoiceth on account of his fairness.

Beauty of the soul never fades, for it is like to God and the angels.

It giveth grace to the soul.

The fairest thing under God is the soul that hath perfectly its right shape.

[1. MS. ce]

Nothing in the world may be compared to it.

OF WYT / AND OF CLEREGYE.

Of wit and of learning.

Cleregye and wyt / byeþ þinges moche yworþssiped.
 Ac yef þou wylt by wys ariȝt. and heȝe cleregye lyerny :
 make þet þou habbe þet zoþe godes guod. þet is / grace /
 and uirtue. uor þet is þe zoþe wysdom. þet alyȝt þe herte
 of man. ase deþ þe zonne þe wordle. þis wyt paseþ þe

Clergy and wit are things much honoured.

God's grace is the true wisdom that enlighteneth the heart of man.

- This wit passeth
the wit of the
world, which is
but folly.
- Those who love
the world
think the moon to
be the sun.
- They mistake a
glass for a sap-
phire.
- They live like
children that seek
only their own
will.
- In such folk is
reason dead.
[Fol. 24. b.]
- They are like a
woman with child,
who prefers a
sour apple to a
wheaten loaf.
- They cannot be-
lieve that there is
more bliss in serv-
ing God than in
serving their own
lusts.
- Their wit is the
devil's wit,
that each day
tempteth others
to do wrong.
- The bliss of the
world is idle,
- wyttes of þe wordle / ase deþ þe zonne : þe brytnesse of
þe mone. Vor yef wyt of þe wordle ne is bote folye
ase zayþ þe wrytinge / and childhede / and onwyt. folye
ine ham : þet þe wordle louyeþ / and hire uayrhede /
þet hi ne conne yknaue / þane day : uram þe nyzt. ne
deme betuene grat / and smal. betuene precious / an
vil. Hy weneþ of þe mone : þet hit by þe zonne. uor
hi weneþ of þe worþssipe of þe wordle : þet hyt by þe
zoþe blisse. of ane epple : an hel. uor hi weneþ by þe
wordle : þet hit by wel grat þing. þet to þe zizþe of þe
heuene ne is bote an eppel. hy weneþ of a gles : þet
hit by a safir. uor hi weneþ þet hare myzte / and hare
strengþe : by wel grat. þet more is brekynde / and
fyeble : þanne gles. Efter þe chi[l]dhede / þet þe wyt of
þe wordle / and þo þet byeþ zuo wyse to loky þet body /
and to eysy / and to delyty / þet libbeþ ase children.
þet ne zecheþ bote hare wyl to done. In zuych uolk is
skele dyad. and þeruore / hi libbeþ ase bestes. uor hare
wyt is al myswent / and corrupt. ase þe zuelz of þe zyke /
oþer of þe wyfman grat myd childe. þet more hi uynt
smak in ane zoure epple : þanne ine ane huetene lhoue.
and þet child in ane cole : þanne ine ane guode mete.
Alsuo zuych uolk ne moze yleue / þet þer by more
blisse / and lost / ine god to serui / and to louie : þanne
to done þe wyl of hare loste. uor hi ne conne deme /
betuene zuete / and byter. Efterward / þis wyt / is
onwyt. ine þan þet byeþ zuo moche sotyl ine kuednesse
to uynde / ine oþren to gyly / and deceyui. oþer be playt /
oþer be strengþe / oþer be barat. þet hy ne þencheþ / ne
studieþ / bote ham zelue to auonci : and oþren to harmy.
þet wyt is þe dyeules wyt / ase zayþ saint iacob / þet eche
daye him uondeþ / oþren to harmy. Ac þe zoþe wyt /
þet þe holy gost tekþ to godes uryendes / is ine knauynge
wyþ-oute wyþnimyng / þet ech þing is worþ. hit sseweþ
þet þe wordle is ydel : ine byinge. vyl : ine worþ. biter :

in smac. þet þe blisse of þe wordle : is ydel. þe riches are vile, and its lusts are bitter.

Afterward he yefþ to y-uele / þet þe loue of god / Virtue is a true thing, and of worth :
and uirtue / is zoþ þing / and of pris. Zoþ : uor hi
uoluelp þe herte / and norisset / and sostyeneþ. of
pris : uor me may god / an al þet he heþ : begge.
Zuete : uor þet is þe manne / þet alle þise þinges makeþ
zuete. zuynch. zorþes. tyeaers / and weþinges. ssames.
martires. and alle pinen. and al þet me may þenche. þet
is þe zuete sucre / and of guod ssmak. and þet is þe
wyt / and þe wysdom / þet þe writinge clepeþ / worþ-
ssipuol wysdom / huerof wext zoþe blisse ine inwyt.

After uirtues / an charites : he yefþ zoþe prouesse. [Zoþe prouesse.]
þanne þer nys prouesse arizt : bote ine godes knyztet / True prouesse
þet þe holy gost heþ y-dobbed / and y-armed / mid uirtu / exists only in
and mid charité. Ine prouesse byeþ þri þinges to-deld. God's knights.
hardyesse. strengþe. an stedeuestnesse. Non ne is arizt In this prouesse
preus : þet þise þri þinges ne heþ. þet ne ys hardy / and are boldness,
zyker / to greate þinge ondernime. strang / and myztuol / strength, and
uor to uolþy. zed / and stable : uor to uolþy. Ac wyþ-oute steadfastnesse.
wyt / and wyþ-oute porueyonce : ne byeþ nazt worþ non
of þise þry þinges. Vor ase zayþ þe hoc of þe art of knyzt- In quarrels an
hod / ine oþre quereles huanne me mysnymþ hou þet error may be
hit by uounde myd amendement. Ac errour ine batayle / rectified,
ne may nazt by amended. uor hi is anon awreke. but in battle a
mistake may not
be amended.

Fole op-nymynge is huer lite profit lip. and moche [Fole opnynynge.]
cost. and of peril. and of payne. Zueche byeþ þe The world's
opnynynge / þet me clepeþ prous. and hardi / ine þise prouesse is peril-
wordle / þet body. / and zaule brengþ in-to zenne / and ous.
þe guodes also / and ine peril / and ine payne / uor a
lyte lost to habbe : þet mochel is ydel / and litel ylest.
Ac uirtue makeþ man of¹ greate herte / and of wyse
opnynynge þanne hi makeþ man þet ne is bote erþe /
zuo hardi / þet he dar opnymo : þe regne of heuene to
wynne. and alle þe dyeulcn / þet byeþ zuo stronge / to heaven.

[1 MS. os]

Virtue makes a man bold in heart, so that he aspires to the reign of

[Fol. 25. a.]

heaven.

He who is without virtue hath no great courage, for he dreads the adversities of the world.

He is as a child who likes a mirror better than a kingdom. Virtue maketh a man to win heaven and to despise the world.

so that he is no more troubled by adversity than the sea is by drops of rain.

Virtue makes a man as hardy as a lion, strong as an elephant, and steadfast as the sun.

Might.

No true lordship but in virtue.

[*Mannes lhord-ship.*]

Man was made to rule over all creatures,

ouercome. þis opnimyng: is guod / and wys. huer þer is lytel peril / and litel of pyne. and blisse. and worþssipe wyþ-oute mesure. Huo þet ne heþ uirtue : he ne heþ grat herte / ase heþ þe ilke þet heþ drede of nazt. Zuyche byeþ þo þet zuo moche dredeþ þe kueades and þe aduersetes of þe wordle. and þet habbeþ drede uor to lyese : þet hi ne moze nazt longe hyealde. ha neþ nazt grat herte þet hit yefþ uor nazt. ase doþ þo þet yeueþ hare herten to louie þe guodes of fortune / þet ine zoþe : ne byeþ nazt / to þe ziþe of þe zoþe guodes of blisse. þanne zuych uolc byeþ ase is þet child / þet loueþ more ane sseawere : þanne ane kingdom. an eppel : þanne al his kende. Ac uirtue yefþ grat herte ariht. uor uirtue makeþ wynne heuene : and onworþi þe wordle. grat berdone of penonce to bere. and alle þe kueades of þe wordle onderbere. and gledliche þolye. and uor god to leste / to alle þe asaylynges of þe dyeule wydstonde. And ase zayþ þe wyse seneke. Nazt ne habbeþ more of myzte aye uirtues / kueade mysfalles / and zorþes / ne al þet fortune may þreapny / an do : more þanne þer byeþ dropen of rayn ine þe ze. Virtue makeþ man hardi / ase lyoun. strang / ase olyfont. stedeuest and lestinde / ase þe zonne / þet alneway yernþ / and ne is neure wery. þanne þer ne is prowesse : bote uirtue.

MYZTE.

Alsuo þer ne is non zoþe lhordssip : bote ine uirtue. A grat lhord he is : þet to huam al þe wordle serueþ. Zuych lhordssip / yefþ man grace and uirtue. Vor hi zet man spirituellyche ine his rihte stat / huerinne he wes uerst ymad. þe man wes ymad ine zuyche worþssipe / and ine zuyche lhordssipe : þet he wes lhord of alle sseppes / þet were onder heuene. and to huam : alle þinges bozen / and to huam noþing ne myzte derye. and þet is þe rihte stat to man and to his

lhordssip. Ac þis lhordssip he leas be zenne. ne he hit
naȝt ayen ne miȝte awynne : bote be uirtue. Ac uirtue
arereþ þane man an heȝ : and him deþ þe wordle onder-
uot / and him deþ wende to heuene.

but he loſt thiſ
lordſhip by ſin.
Virtue puts all
thingſ again
under hiſ foot.

Virtue makeþ þane man / more ariȝt lhord of þe
wordle : þanne by þe kyng / of hiſ regne. Vor of þe
guodes of þe wordle / he heþ aſe moche aſe hiſ herte
wylneþ. Þer iſ hiſ wone / and hiſ ſuſtinonce / and al
þet he wyle hadde / more ynoȝ / þanne hadde þe kyng.
uor al þet haddeþ þe guode / and þe kuede : al hit iſ
hiſ. Vor of zuo moche makeþ hiſ prou / and of al hiſ
god / and þonkeþ. and more loueþ / and dredeþ / and
ſerueþ. ine þet he yziȝþ / and knauþ / þet alle ſſeþþeſ
byeþ ymad him uor to ſerui. Efterward / he heþ
anoþre empire / uayr / an grat / wyþoute þet non ne yſ
aryȝt lhord. uor he iſ emperour of him-zelue. þet iſ of
hiſ bodye : and of hiſ herte. huiche he demþ / and halt
ine guode payſe / huerof he deþ hiſ wyl. Vor hiſ
herte iſ zuo bliþe to þe wylle of gode : þet al þet god
deþ : al hit iſ him uayr. and þerby heþ he alneway : þe
herte ine peyſe. and þet body gouerneþ be þe wylle of
god / and al þet god deþ to hiſ bodye : he yelt þonkeſ /
and hym payþ. and þet iſ þe lhordſſip / þet uirtue yefþ
to þan þet hit heþ. Huerof ſpeçþ ſenekes þet zayþ.
Aſe moche worþſſipe / and grat empireté¹ of þe kyng /
by emperour of þy-zelue. A god uele byeþ þer kynges /
and of barounſ ine þe wordle / þet haddeþ caſteles /
cites / and regnes / þet ne haddeþ naȝt þiſ lhordſſip.
þet of hare herten : ne byeþ naȝt lhordes. þet hyſe
tormentþ ofte. oþer be yre / oþer be euel wil. oþer be
couaytyſe / oþer be wynly[n]gges. þet hy ne moȝe naȝt
uoluelle.

Virtue makes a
man more a lord
than iſ the king
by hiſ reign.

It cauſeſ him to
enjoy all thingſ.

He iſ emperour of
himſelf, i. e., of
hiſ body and
hiſ heart.

Hiſ heart iſ al-
wayſ in peace, and
hiſ body iſ govern-
ed by the will of
God.

[Fol. 25. b.]

He giveſ thankſ
to God for all hiſ
giftſ.

There are many
kingſ and empe-
rourſ that haue
caſtleſ and citeſ
who haue not thiſ
lordſhip.

VRIDOM.

Freedom.

Efterward / non ne heþ uridom : bote he hadde
grace / and uirtue. þanne yef þou wilt conne huet iſ

There are three
ſortſ of freedom,

¹ So in MS.

- uridom ariȝt. þa 3ne sselt þou onderstonde þet þe man heþ þri maneres of uridom. þe one of kende. þe oþre of grace / þe þridde of blisse.
1. of kind (nature),
2. of grace, 3. of
bliss.
1. Free-will to do
good or evil.
- This freedom
comes from God,
and the devil can-
not influence man
against his will.
- Man loses his free-
dom when he sin-
neth deadly,
- and becometh the
devil's thrall.
2. Freedom of
grace.
Those have this
freedom who by
grace and virtue
are no longer
slaves of sin.
- They care not a
button for the
world, and dread
neither king nor
earl, nor life nor
death,
- but desire death
as the reaper longs
for harvest.
- They dread no-
thing but God.
- þe uerste is uri-wyl / huer-by he may chyese / and do / uryliche oþer þet guod oþer þet kuead. þerne uridom he halt of god zuo uriliche þet non ne may him do wrang. ne alle þe dyeulen of helle ne moȝen maȝnes wyl strengþi to do one zenne wyþ-oute his wyll. Vor yef man. dede þet kuead to-years wyll : hit nere non zenne. Vor non ne zenezep ine þet he ne may naȝt bevy. ase zayþ saynt austyn. vridom habbeþ alle men. ac hit is ybounde ine children / and ine foles / and yne wytlease / þet ne habbeþ nenne skele / huer-by hi conne chyese : þet guode uram þe kueade. þerne uridom þe man benymp him-zelue ine grat del. huanne he zenezep dyadliche. uor him-zelue zelþ : uor þane lost of þe zenne. and him-zelue yelt to þe dyeule / and becomþ his þrel to þe zenne. zuo þet he ne may hit uorþrawe to his wyll / þet he heþ ymad zyker : bote þe grace of god him helpe.
- þe oþer uridom is þe ilke / þet habbeþ þe guodemen in þise wor[d]le / þet god heþ yvryd be grace / and be uirtue / uram þe þreldome of þe dyeule and of zenne : þet hi ne byep þrelles. ne to gold / ne to zeluer / ne to hare caroyne. ne to þe guodes of fortune / þet þe dyap : ne may benime. Ac hy habbeþ hire herten zuo arered ine god : þet hi ne praysep þe wordle : bote ane botoun. and hi ne dredeþ kyng. ne erl. ne non misual. ne pouerte. ne ssame. ne dyap. uor hi byep half deade. and habbeþ þe herten zuo to-deld uram þe loue of þe wordle : þet hi abideþ and wylneþ þane dyap / ase deþ þe guode workman his ssepe. and þe lezere his heruest. and þo þet byep ine wo of ze : guod port. and þe prisons : hare deliureonse. and þe pylgrym : his contraye. and þise byep stedenestliche vri / ase me may by ine þise wordle. Vor hi ne leueþ / ne dredeþ noþing bote god. and byep

ine greate pays of herte. uor hy hys habbeþ yzet ine god. and byeþ nyez ine paradys be wylnyng. And þe ilke vrydom : comþ of grace : and of uirtue.

Ac yet eft þis vrydom : ne is bote þreldom / to þe zyþe / of þe þridde uridome. þet habbeþ þo þet byeþ nyez deliured / of bodye / and of al. and myd gode byeþ / nou ine his glorie. þise byeþ zoþliche vry. uor hy byeþ delyured of alle wo / of drede / of deaþe / and of zenne. of wanhope. of gyle. and of þe wordle. of zorþe. and of alle pyne of herte / and of bodye : wyþoute comynge ayen. of huyche þinges / non ne is ury ine þise wordle : huet hi is y-do.

3. The third freedom is far greater than the other two.

[Fol. 26. a.]

Those who have this freedom are delivered from all woe, from dread of death, from sin and sorrow, for they are now in glory.

NOBLESSE.

Nobility.

Hvo þet þanoþrene urydom huer-of ich habbe yspeke myzte hadde : to greate noblesse hit ssolde come. þe zoþe noblesse / comþ of þe gentyle herte. Vorzoþe non herte ne is gentyl : boþe he louie god. þanne þer ne is non noblesse : bote to serui god an louye. ne vyleynye : bote ine þe contrarie. þet is god to wreþi / and to do zenne. Non ne ys arizt gentyl / ne noble / of þe gentillesse of þe bodye. Vor ase to þe bodye : alle we byeþ children of one moder. þet is of erþe : and of wose. huer-of we nome alle : uless and blod. of þo zide : non ne is arizt gentil / ne vri. Ac oure rihte uader / is kyng of heuene / þet made þet body of þe erþe. and ssop þe zaule to his anlycnesse an to his fourme. An al ase hit is of þe uader ulesslich þet mochel is bliþe / huanne his children him byeþ ylych. al-zuo hit is of oure uader gostlich / þet be wrytinges / an be his zondes / ne let najt ous to somony / and bidde / þet we zette payne : to by him ilych. and þeruore he ous zente his blissede zone Ihesu crist in-to erþe / uor to bringe ous þe zoþe uorbisne / huer-by we byeþ yssape to his ymage / and to his uayrhede / ase byeþ þo þet wonyeþ ine his

True nobility cometh of the gentle heart.

The gentle heart loves God and hates sin.

No one holdeth right nobility from the body ; for we are all children of one mother, i. e., of earth and mud. Our right father is King of heaven,

and He sent His son Jesus Christ to bring us the true pattern, whereby we are formed to His image and fairness.

The holy man in this world endeavours to know and love God.

The more the heart is clean, the more openly he seeth the face of Jesus.

In paradise we shall see God openly as He is. We here see Him as in a glass dimly.

True nobility begins in grace and is completed in bliss.

This nobility the Holy Ghost worketh in the heart.

He raiseth men up to God,

[Fol. 26. b.]

so that their will is one with God's will.

heȝe cité of heuene. þet byeþ þe angles / and þe halȝen of paradis / huer ech is þe more heȝ / and þe more noble / þe more propreliche þet he berþ þe ilke uayre ymage. And þeruore þe holy man ine þise wordle deþ al his herte / and al his payne to knawe god / and loue. And of hire herte : alle zenne to waynye. Vor þe more þet þe herte is clene / and þe uayrer : zuo moche he zyzþ þe face of Iesu crist þe more openliche. and þe more þet he his zyzþ openliche : þe more he him loueþ þe stranglaker. þe more he him likneþ propreliche. And þet is þe zoþe noblesse / þet makeþ ous godes zones. And þeruore zayþ rizt wel saynd ion þe apostel. uor þanne we ssole by godes children. and we ssole by him ylich propreliche huanne we him ssole zyz / ase he ys openliche. þet ssel by ine his blysse : huanne we ssole by ine paradys. uor hyer ne zyz non / onwryȝe þe uayrhede of god / bote ase hit by ine ane ssewere. ase zayþ sainte pael. Vor þanne we him ssole zyz face to face clyerlyche.

þe zoþe noblesse þanne of man begynþ hyer be grace / and be uirtue. and is uolued ine blysse. þise noblesse makeþ þe holy gost ine herte þet he clenzeþ ine clenness / and alyzt ine zoþnesse. and uoluelp ine charité. þise byeþ þe þri greteste guodes : þet god yefþ þe angles. ase zayþ saint denys. huer-by hy byeþ yliche to hare sseppere. And þus workeþ þe holy gost ine þe herten of guode men þe grace / and be uirtue / huer-by hy byeþ ymad to þe ymage / and to þe anlycnesse of god / ase hit may by ine þise lyue. uor he his arereþ zuo ine god / and his becleþþ zuo ine his loue / þet al hare wyl / and al hare onderstondinge is / þet is. . . . þet is hare beþenchinge þet is ywent ine god. þis loue and þis wylnyng / þet ioyneþ / and oneþ zuo þe herte to god : þet he ne may oþer þing wylny : oþer þanne god wyle. uor hi ne habbeþ betuene god and ham : bote onlepi wyl. aud þanne to þe ymage / and to þe anliknesse

of god. ase me may hadde in erþe. and þet is þe grat-
 teste noblesse / and þe heȝeste gentillesse / þet me may
 to hopye : and cliue. A. god / hou hy byeþ uer uram
 þise heȝnesse / þo þet makeþ ham zuo quaynte of þe ilke
 poure noblesse þet hi haddeþ of hare moder þe erþe /
 þet berþ and noryseþ azewel þe hogges : ase hy deþ þe
 kinges. and hy ham yelpeþ of hare gentyleté / uor þet
 hy weneþ by of gentile woze. and þe ilke kenrede : hy
 conne riȝt wel telle. And þe oþre zyde hy ne lokeþ
 naȝt / huer-of ham comþ þe zoþe noblesse / and þe
 gentil kenrede. Hy ssolden loki to hare zoþe uorbysne
 Ihesu crist / þet mest louede / and worssipede his
 moder : þanne eure dede eny oþer man. and alneway
 huazne me him zede. 'sire : þi moder / and þi cosyn /
 þe akseþ.' He ansuereþ. 'huo ys my moder / and huo
 byeþ myne cosynes? huo þet deþ þe wyl of myne uader
 of heuene : he is my broþer / and my zoster / and my
 moder.' Vor þis is þe noble zyde / and þe gentyl
 kende / þer-of comþ / and wext ine herte : zoþe blisse /
 ase of þe oþren ydele noblesse : wext prede / and ydele
 blisse.

Far from God are those who are so proud of their nobility taken from the earth, which nourisheth hogs as well as kings.

We should look to our true exemplar Jesus Christ,

who has said that His mother and His cousins are those who do the will of God.

GENTYL GUOD.

Gentle Good.

Nou ich þe hadde al uolliche ysseawed þet ich leue.
 þet þer ne is non guod aryȝt worþssipuol : bote uirtue /
 and charyté. þet ys uayr loue of god. þet þer ne is non
 oþer guod profitable. þis ous wytnesseþ saynte paul.
 þet zayþ alsuo. 'Yef ich hedde zuo moche wyt ine me /
 þet ich couþe alle clergyes. alle speches. and speke also
 wel ase myȝte man / oþer angel. and ich couþe godes
 priuities / and his redes. and yef ich betoke my body to
 slaȝe. and yeue al þet ich hadde to þe poure. and dede
 by miracle þe helles lheapen uram one stede / to anoþre.
 bote yef ich ne hedde þe uirtue of charité : al hit nere
 me naȝt worþ.' Nou nim hede þet zaynte paul þet me
 ssel wel yleue. ous heþ hyer ynemned / þe meste gentile

There is nothing worthy of honour except virtue and charity.

Learning, speech, liberality, &c., are worthless without charity.

If, as St. Paul says, these great possessions profit

nothing without
charity,

how shall less
goods avail?

Who that most
hath, is worth
most.

[Fol. 27. a.]

How shall we say
that those do good
who shall hereafter
be damned in hell,
because they have
abused the gifts of
God?

Rodilly works and
spiritual deeds
are nothing with-
out charity.

Charity is good
chaffer that every-
where wins and
never loses.

guodes / þet man may do / and þet mest were ywoned :
to by worþ. and profiti. þet byeþ [þe] porueyonces of
bodye. and slazþe to þolye. helpe poure. to wende þane
zenuolle. and connyng. an speches. and [he] zayþ þet alle
þise guodes wyþ-oute charité : ne byeþ naȝt worþ. and
yef þise guodes ne byeþ naȝt worþ : hou ssolde lesse
guodes by worþ? þis þi-zelf þe myzt yzy be skele þet
hyer beuore me heþ yzed. zuo moche is worþ þe man :
ase is worþ his land. þet is ase zoþ / ase pater noster.
Huo þet wel onderstant. hou / and huer-by / þe man is
worþ / oþer naȝt / oþer zomdel / oþer more oþer lesse /
and þet ne is non drede / þet / þet ne by charite / and
þe loue of god. Vor huο þet mest heþ : mest is worþ.
and huο þet lest heþ : lest is worþ. and huο þet naȝ[t]¹ ne
heþ : naȝt ne is worþ. Vor huο moche þe man het of
timliche guodes / ase byeþ / gold / an zeluer. an richeses.
oþer guodes gostliche. oþer kendeliche / ase byeþ / creft /
and queyntyse. wyt / and clergye. strengþe / and prou-
esse. and oþre guodes. Hou ssel ich zygge þet hi doþ
guod / þanne he ssel by þe more zoruollaker ydamned /
uor þet he his benoteþ na. t. ariȝt. of þe guodes þet god
him hedde ylend uor to winne. Efterward yef he deþ
workes bodylyche / as doþ þise zuynkeres / and þise
gememen. Oþer yef he deþ workes gostliche. ase byeþ
uestinges. benes. ssrede þe poure. bere þe here. yef he is
wyþ-oute charite : zoþ uor to zigge : hit ne is him naȝt
worþ. Vor þeruore / þe more mede to-uore god him ne
worþ þe rapre / yef he sterfþ wyþ-oute charite : y-damned
ha worþ. Ac þe ilke þet heþ uirtue and charité guode /
of al þet god him zent ine þise wordle / of al he deþ his
nyede. and of al he wynþ : grace of blysc.

Charité is a guod chapfare / þet oueral wynþ / and
none time ne lyst. alle þe guode paneworþes hy bayþ.
and deþ alneway his nyede. and naȝt uorþan : hy heþ
alneway hire peny ayen / þet is þe loue of herte / þet is þe

¹ MS. naȝ.

godes peny / huer-mide me bayþ / alle þe guodes of þe wordle / and alneway ha bleþþ uor euremo / ine þe purse. Loue heþ ine eche stede his zales. Charité wynþ ine eche þinge. and playntes. and hy heþ þe maystrie: ine alle batayles. Hi deþ / þet asemoche is worþ to onenen ueste enne day: ase to anopren: al ane lenten. Hi deþ' / þet ase moche is worþ o peny to onen þet ha yefþ: ase to anopren: an hondred pond. Zygge a pater noster: ase to anopren a sautyer. and þet ne is uor non opre skele: bote uor þet / þet zuo moche is worþ þe man / zuo moche byeþ worþ his workes. Vor þe more þet he heþ zoþe loue: þe more he wynþ eche daye. Loue is þe wyzte ine þe balance [zayþ] saynt Michel. uor non opre þing ne may weze: huazne me comþ to nime ech his ssepe: bote loue and charité. and þeruore ich zigge / þet þer ne is non good profitable aperteliche / and a rizt speke: bote uayr loue / and charité.

The love of the heart is God's penny, wherewith one may buy all the goods of the world.

Charity is ever uniform in her conduct.

Love is the weight to the balance.

There is no profitable good but love and charity.

OF TWO LOSTUOLLE GUODES.

Of two lustful (pleasing) goods.

Ase god made man of body an of zaule: alzuo he him heþ y-yeue tuo manere guodes lostuolle / uor his herte to him draze. ine huychen byeþ alle þe zoþe lostes. þe uerste guod wyþ-oute: byeþ þe vif wyttes of þe bodye. be zyþe be hyerþe. / be smellinge. be zuelzyngge. and be takyngge. þise uif wytes / byeþ ase uif condwys / huerby þe lostuolle guodes of þe wordle guoþ in-to þe herte uor to deliti / and uor ham zouke to þe zoþe lostes / þet byeþ ine god to louie. Vor al þe lost of þise wordle / þet habbeþ þe vif wyttes / ne byeþ bote a drope of deau / to þe zizþe of þe welle. ac of þe greate ze / huer-of alle þise guodes comeþ. þe drope of þe deawe huazne me his zykþ auer: anlykneþ to ane stone. of pris. ac huazne me wenþ hine nime: he ualþ agrund / and to nazte becomþ. Alsuo þe playnges of þe wordle / and þe

1. The five wits (senses) of the body

are as five channels whereby the lustful goods enter the heart and delight it.

The lusts (pleasures) of this world are only a drop of dew, compared with the well and the great sea of God's blessings.

[Fol. 27. b.]

The lusts of the flesh are but as dreams that come and go.

The wise men long for the love of God.

The more they see the sweet drops, the more they desire to come to the well.

The more one loves the sweetness of the world, the less one desires the sweetness of God.

They are fools and worse than beasts who think the body to be greater than the soul.

Spiritual gifts are the best, as peace of heart, victory over devils, and joy of the soul.

Such bliss is not to be compared with the lusts of the world.

lostes of þe vif wyttes huanne me hise þengþ / and sseppeþ / and sseaweþ moche of pris : ac huanne me hise halt : alle hi byeþ uorlore / and becomeþ naȝt / and metingea. þench of þe lost of uernyere / and of metinge of nyȝt / þou sselst ysy þet hit is al on. an haste guoþ : and zone comeþ. ine none manere uelle ne may. and þet ine one drope is zuo moche zuetnesse / þet hy ssel by þe zuetness of al þe welle. And þeruore þe wyse and þe holy man¹ ine þise wordle / ine al þet hi zyeþ and smackeþ of þe guodes lostfolle of þise wordle : heryeþ god. and þe more wylneþ þe loue of him. and þe more þet hy zyeþ þe zuete dropes : þe more hy wylneþ to come to þe welle. And þeruore þet hi wyteþ wel / þet þe more me loueþ þane drope : þe more me uor-yet þe welle. and þe more þet lykeþ þe zuetnesse of þe wordle : þe lesse me wylneþ / þe zuetnesse of god. þeruore myd alle þe honden þet hy moȝe / hi nemeþ and useþ. þe lostes ulessliche / and þe pleȝes. þet be þe vif wyttes comeþ.

A. god hou hi byeþ foles / and more þanne a best. þet wyteþ / þet / þet body of man : is þe meste poure makyng. and þe vileste þet is. and þe spirit of man : is þe zaule. and ys þe nobleste þing / an þe heȝeste sseppe þet may by. and naȝt uorþan / hy moȝe wene / þet more byeþ zuete / and lostuoller / þe guodes þet comeþ by þe bodye : þanne þo þet comeþ be þe goste. þet byeþ zoþe guodes / and clene / and lestynde / and moȝe þe herte velle and uouelle. Zueche guodes yefþ god to man ine þise wordle. huanne he yefþ pays of herte. and þe maystrie of his vyendes. and blisse of inwyt huanne he uouelþ þe herte of loue. and of blisse gostlych / and him adrengþ of ane zuetnesse wonderuol. zuo þet he ne may him hyealde / ne him-zelue yuele. Of zuyche blisse / and of zuyche loste / no liknesse / ne non comparisoun ne may by yuounde inc yoyes / and ine lostes of þe wordle / þet ne byeþ bote dropen to þe zizþe of þe

¹ men?

welle of zuetnesse. þet is þe welle huer-of oure lhord
 speþ in his spelle. 'Huo þet ssel drinke' he zayþ / 'of
 þe wetere þetich wylye[*e*]ue him : hi¹ ssel become a welle /
 þet him ssel do lheap / in-to þe lyue eurelestynde.' þet
 is þe welle of blisse / and of zuetnesse. of lyue / a[n]d
 of charité. þet may uoluelle þe herte / and non oþer
 þing þet is. Of þise welle hedde dauþ y-nome / þet
 zede ine his sautere. 'O. god / hou is nou grat / þe
 mochelhede / of þine zuetnesse þet þou lokest to þine
 seruinde / and yefst to þine uryendes.' And uorzope huo
 þet hedde wel ytasted and ysmacked þe ilke zuetnesse
 þet god yefþ to his urandes : he ssolde onworþi alle þe
 lostes / and alle þe blissen of þise wordle. and wolde
 chise / and ofhealde þe gostliche blisse / and ssolde by
 ase þe ilke / þet boutep þet mele / þet to-delp þet flour
 uram þe bren. and ase þe ilke þet makeþ þe oyle / þet
 nimþ þe pure grece : and let þet greate draf. Vor blisse
 of herte þet comþ of god to louie þet is zoþe blisse and
 ziker / ase zayþ þe uorbisne. þet non ne heþ zikere
 blisse / bote yef hi come of loue. And in þe writyngge
 ha clepeþ uile² / oure lhord by be³ þe profete / þet zayþ.
 'Ich wylye' zayþ he 'vile² of blisse uorwepinge. alle blisse /
 clene / and zoþe of herte / uor wop of penonce.' Of þise
 oyle byep ysmered / þo þet god heþ ymad kynges / and
 lhordes of þe wordle / and god zelf. and þaerne is þe man
 ziker cristen / huarne he is ysmered myd þise holy crayme.
 Vor of crayme : is yzed crist : and of crist : cristendom.
 And huo þet is ysmered mid þise oynement : þet is þe
 blisse / and þe loue of god. he leueþ ine god : and god
 ine him. ase zayþ saint Ion þe apostel. and þet lif is of
 cristene. þet is arizt to speke / lif of man. þet is guod
 lyf and bylyssed þet cristene ssolle yleue / and wylyno to
 zeche : to habbe þet lyf eurelestinde. uor he ne is nazt
 alyue : ac ine langour / þet echedaye leueþ ine bysyhede /
 ine þoztes / ine zorzes. ne þet ne is nazt lyf of man : ac
 of child / þet nou weþþ / nou lhezþ / and nou is wel an

The true bliss is
 the well whereof
 our Lord speaks in
 the gospel.

Of this well David
 speaks in the
 Psalter.

Whoso should
 taste the sweet-
 ness that God
 giveth to His
 friends,

would despise all
 the lusts and
 blisses of the
 world.

[Pol. 23. a.]

Joy of heart is
 the true bliss,
 which comes of
 love to God.

With the oil of
 bliss (or the oil of
 cream) all true
 Christians are be-
 smeared.

The ointment is
 the bliss and love
 of God.

The Christian
 life is the good
 life,
 for he is not alive
 who each day
 liveth in cares,
 anxieties, and sor-
 rows.

¹ he ?

² Written for *oyle*

³ So in MS.

Neither is it the life of man, but of a child, who alternately laughs and weeps.

Whoso seeks true happiness shall have honourable life, life pleasant and profitable.

We have now considered generally the dignity, worth, and goodness of virtue,

which leads to joy, honour, and life everlasting.

It is not enough to know what is good, unless we perform it. He sinneth who acts contrary to his belief.

The Holy Writ compares the soul of the good man or woman to a fair garden, full of greenness, fair trees, and of good fruit.

This garden setteth the great gardener, God the Father,

[Fol. 28. b.] when he softeneth the heart.

eyse : and nou is euele aneyse. nou is wroþ / nou is ine payse. nou ine blisse. nou ine zorþe.

þanne huo þet wyle lede guod lif : zeche þet he hadde / þet zoþe guod. and þanne ssel he hadde lyf worþssipuol lyf. lostuol. and profitable. and þanne he ssel libbe ase a man. þet is to zigge : zikerlyche. hollyche. wysliche. and blisuolliche wy[þ]-oute zorþe. and to zuiche lyue me comp : oþer be grace / oþer be uirtue. and naȝt oþerlaker.

OF VIRTUE MORE SPECIALICHE.

Nou ich þe hadde aboute yssewed generalliche þe dingneté / and þe worþ / and þe guodnesse : of uirtu / and of charité : and hueruore me ssel hise zeche. Vor grat ureme þer comp his uor to hadde. blisse. worþssipe / and lyf eurelestinde. Ac uor þan / þet me ne knaup naȝt zuo wel þet þing ine general / ase me deþ in special : þeruore hyer ys myn ywyl to spekene of uirtue more openliche. zuo þet ech þet wylle ine þise boc studye : moȝe his lyf ordeyni be uirtue / and be guode dedes. Vor oþerlaker litel hit him ssolde by worþ to conne þet guod : bote me hit dede. Vor ase zayþ saynt iacob. He þet can guod / and ne deþ hit naȝt : þer is zenne / yef he misdeþ. Fol he is þet can þane riȝte way / and be his wytinde mysgeþ.

þe holy writ *comparisonē* þe zaule and of þe guode manne / an of þe guode wyfmanne : to ane uayre gardyne uol of grenhede / and of uayre trawes / and of guod fruit. Huerof god zayþ ine þe boc of loue. 'My zoster / my lemman / þou art a gardin bisset / myd tuo ssetteles.' þet is þe grace of god / and of angles. þerne gardyn zette þe greate gardyner / þet is god þe uader / huanne he nhesseþ þe herte / and makeþ zuete / and tretable / ase wex ymered. and ase land guod¹ and agrayþed / and worþi þet hy by yzet mid guode ympen. þe ilke ympen byeþ þe uirtues / þet þe holy gost

¹ *ydegud* (digged) has been erased.

be-deawep myd his grace. Godes zone þet is þe zoþe zonne be þe uirtue of his clernesse : 'deþ ham wexe an hez / and profite.

The branches are the virtues bedewed by the grace of the Holy Ghost.

OF þRI ÞINGES NYEDUOLLE TO ÞE ERÞE.

þyse þri þinges byeþ nyeduolle to alle þe þinges þet in þe erþe wexeþ. Guod molde. wocnesse norissynde. and renable hete. wydoute¹ þise þri þinges gostliche / ne moze þe ympen of uirtue / ne wexe / ne bere frut. þise þinges / makeþ þe grace of þe holy gost mid herte. and hi deþ al greny / and flouri. and bere frut. and hi makeþ alsuo / also a paradis erþlich to lykerous. uol of guode traues / and of frut / and precious. Ac ase god zette paradys erþlich uol of guode trawes / and of frut. and amydde zette a trau / þet me clepeþ : þet trau of lyue. hueruore þet his frut hedde nyede to loky þet lyf / to þan þet hit ssolde ete / wyþoute steruinge / and wyþoute zyknesse. and wyþoute ealdinge. and wyþoute fyeblesse. Alsuo deþ gostliche to þe herte þe greate gardyner. þet is god þe uader. Vor he heþ y-zet þe trawes of uirtue / and amydde þet trau of lyue. þet is Iesu crist / þet zayþ ine his spelle. 'He þet eth my uless / and dringþ my blod : he heþ lyf eurelestinde.' þis trau grenep and uayrep be his uirtue : alle þo ine paradys. Be þe uirtue of þise trawe wexeþ / florissep / and makeþ frut : alle þe opre trawes. Ine þise trawe al hit ys guod al þet þer is. þis trau is to alowe / and to louie / uor manye þinges. Vor þe rote. Vor þane wode. Vor þet flour. Vor þane smel. Vor þe leaues. Vor þet frut. And uor his uayre ssed. þe rote of þise trawe / þet is þe wel greate loue / and to moche charité of god þe uader / hueruore he ous louede zuo moche / þet uor his kueade þrel to begge : he yaf his wel guode zone. and him deliurede to þe dyape / and to torment. Of þise rote spekeþ þe profete / and zayþ. þet 'a yerd ssel guo out of þe rote of yesse.' þet word is worþ ase moche /

Of three things needful to the earth,

1. Good mould.
2. Nourishing moisture.
3. Reasonable heat.

Without these things the boughs of virtue will not bear fruit.

As God set in Paradise the tree of life amidst other good trees,

so God hath set the tree of life amidst the tree of virtues,

that is, Jesus Christ.

This tree causes others to flourish.

The tree is to be praised for its root, its wood, the flower, the smell, the leaves, the fruit, and its fair seed.

The root of the tree is the love of God, which redeemed his wicked thralls by the blood of his good Son.

Of this root speaks the Prophet, when he says, "A rod shall go out of the root of Jesse," &c.

¹ So in MS.

The wood is the
flesh of Christ.
The pith was His
holy soul.

The rind was His
fair conversation.
The sap was His
tears, sweat, water
and blood.

The leaves were
His holy words,
the flowers His
holy thoughts,
the fruit his
twelve apostles.

The boughs, in one
sense, are all the
elect.

In another sense
they are His vir-
tues and examples,
which he showed
to His private
friends,

[Fol. 29. a.]

when on the
mount He opened
His mouth and
said :—
" Blessed be the
poor of spirit,
for the kingdom
of heaven is
theirs," &c., &c.,
&c.

These are the
seven boughs of
the tree of life.

ase a becleppinge of loue. þet wode / þet is his pre-
ciousse uless. þe herte of þo traue : wes þe holy zaule /
Ine huam wes / þe preciousse yolk of þe wysdome of
god. þe rinde / wes þe uayre *conuersacioun* / wyþoute.
þet zep : of þo traue / and þe tyeres / weren uour wel
preciouses þinges / and of riȝt greate uirtue / þet of his
preciousse lemes yourne. þet weren tyeares. zuot. weter.
and blod. þe lyeaues : weren þe holi wordles / þet
helden of alle zyncnesses. þe floures : weren þe holy
þoztes / þet alle weren uayre and oneste / and berinde
frut. þet frut / weren þe tuelf apostles / þet al þe wordle
uedde an norissede be hare techinge / and by hare
uorbisne / mid hare guode dedes / and þe benefices.
þe bozes / of þo traue / ine one wytte / byeþ alle þe
ychosene þet euere¹ were. and þet byeþ. and þet sölle
by. uor ase he zede to his apostles. 'Ich am' he zede 'þe
vyne / and ye byeþ þe bozes.' Ine anopre wyt : þe bozes
weren þe uayre uirtues / and þe gloriousse uorbysnes /
þet he ssewede be dede / and toȝte be mouþe þet weren
þe uirtues uol-do and uolle of þe zoþe guodnesse / þet he
ssewede to his priuē urindes / þet weren þe tuelf
apostles / þet he ledde in-to ane heȝe helle. priuelyliche.
þer he zet ase zayþ þet godspel / and his deciples aboute
him. þanne he openede his mouþ / and his trezor þet he
hedde ywreȝe ine his herte. and ham þus zeayde.
Yblissed byeþ þe poure of goste / uor þe kyngdom of
heuene is hyre. Yblissed byeþ þe mylde : uor hi sölle
hy lhordes of þe erþe. Yblissed byeþ þo þet hyer
wepeþ / uor hi sölle hadde þet confort of god.
Yblissed þo þet habbeþ hongær and þorst of riȝt. uor hi
söl by uolueld. Yblissed byeþ þe merciuolle / uor hi
sölle uynde merci. Yblessed byeþ þe clene of herte /
uor hi ssole yzi god aperteliche. Yblissed byeþ þe
paysyble / uor hi sölle by ycleped godes zones. þise
byeþ þe zeue bozes of þe trawe of liue / of godes zone
Iesu crist.

¹ MS. *euerte*

Ine þe ssede of þise trawe / him ssel guod herte
 ssedy / and zyz þe ilke uayre bozes þet bereþ þet frut
 of liue eurelestinde. Ine þise zeue wordes is beloke alle
 heznesse / and alle perfeccion of grace and of uirtue of
 zoþe blyssedhede. asemoche ase me may habbe ine þise
 wordle. and habbe and onderstonde : ine þe oþre. þise
 byeþ þe zeue ruieles of holy lyf / þet þe zoþe salomon
 tekþ to his children. þis is þe zoþe filozofie / þet þe
 mayster of angles tekþ to his deciples. Ine þise zeue
 wordes byeþ besset ase ziggeþ þe halzen / al þe summe
 of þe newe laze / þet is þe laze of loue / and of zuet-
 nesse. hy is wel yzed newe : uor hi ne may nazt
 yealdy / ase dede þe yealde laze to þe yewes. hi is
 zoþliche newe / and desgised uram oþre lazes. Laze is
 yzed þeruore þet hy hare-zelue ne bynt. ake þe oþre
 byndeþ / and þis onbynt. þe oþre chargeþ : and þis
 onchargeþ. þe oþre þreapneþ : and þis behot. Ine þe
 oþre to strif : ine þise to pays. Ine þe oþre to uor-
 zuerie : ine þise to loue. Ine oþre corsynge : ine þise
 blissinge. þanne is þys / al uol of blissinge. and þeruore
 hi byeþ yblyssed þo þet hyse healdeþ zayþ salomon.
 Vor þe ilke þet his heþ : he heþ ywonne þet trau of
 liue. Hueroore þise zeue þinges touore yzed byeþ
 ycleped blyssinges. uor hy makeþ man yblyssed ine
 þise wordle ase man may by ine þise lyue : and more
 yblyssed ine þe oþre.

In these seven words are included all highness, all perfection of grace and virtue of true blissfulness.

These are the seven rules of holy life.

In these seven words are set all the sum of the new law, the law of love and sweetness. It is called new because it never shall become old.

In the old law we find threatening, strife, and cursing; in the new law, promises, peace, and blessings.

These seven things make a man blessed in this life, and more blessed in the other.

Nou hest þou yherd huo is þet trau of lyue / þet is
 amydde paradys / þet god zet ine þe holy zaule. Ine þe
 ssede of þise trawe / wexeþ / and profiteþ / and bereþ
 frut. þe traw of uirtue þet god þe uader / þet is þe
 greate-gardyner / zet ine þe gardyne / and his wetereþ
 of þe welle of his grace / þet his deþ greny / and wexe /
 and profiti. An hise halt ine grenehede / and ine lyue.
 þe ilke welle hym todelp ine zeue streames. þet byeþ þe
 zeue yefþes of þe holy gost / þet wetereþ al þane gardin.
 Nou loke þe greate cortaysie of oure zuete maystre Iesu

God watereth the tree of virtue from the well of His grace.

This well is divided into seven streams, which are the seven gifts of the Holy Ghost. Behold the great

courtesy of God
in sending His
Son !
He saw our weak-
ness, and inability
to forsake sin and
to come to grace.

[Fol. 29. b.]

Therefore He pro-
mised us His
gifts, if we would
but ask for them.

Christ is our
pleader, and
makes interces-
sion for us.

[1 MS. ca.]

He gave us the
Pater Noster,
wherein are seven
petitions,
for the seven gifts
of the Holy
Ghost.

We shall now
first speak of these
seven petitions,
afterwards of the
seven virtues that
are against the
seven deadly sins.
The seven peti-
tions are as seven
maidens who are
ever lading water
to water the seven
trees that bear the
fruit of life ever-
lasting.

The preface of the
Pater Noster.

The Pater Noster
is the first thing
we teach a child.
We must know
it if we would be
mild as children.

cris godes zone / þet com to þe wordle to zeche / an to
souy / þet / þet wes uorlore. Vor þet he wyste wel
oure pouerté / and oure fyblesse. and uor oure zennes /
we ville. Ac be ous we ne moȝe naȝt arise / ne come
ayen. ne out of zenne guo. ne uirtue to zeche / ne come
to þe blissede lyue / þet is of his grace and of his yefþe
ne comp. þeruore he naȝt ne let ous uor to somoni /
þet we hym bydde and bezeche his yefþes. And moche
ous behat : þet yef we hym bezechip þing þet ous is
guod : þet we hit ssolle habbe. And more he ous deþ
of cortaysye. Vor he is oure playtere / þet ous makeþ
oure bezechinge : þet we ne couþe naȝt maky / yef he
nere. þe bezechinge þet he ous made of¹ his uayre
yblessede mouþe : uayre. guode. ssorte. an cleuiynde :
þet wes þet pater noster. huerinne byeþ zeue bezech-
inges / be huichen we bezechep oure guode uader of
heuene / þet he ous yeue þe zeue yefþes of þe holi gost /
þet hi ous delyuri of þe zeue dyadliche zennes / and
hise strepe of al of oure herten. and ine hare stede :
zette and uorþdraȝe / þe zeue uirtues / þet ous lede to
þe zeue blissinges of perfeccion / and of holy lyf. huerby
we moȝe habbe þe zeuen behestes þet he makeþ to
his ychosene. Huerof oure onderstondinge is myd þe
holy goster helpe. Verst speke of þe zeue benes of þe
pater noster. Efterward : of þe zeue uirtues þet byeþ
ayens þe zeue dyadliche zennes / huer-of we habbeþ
aboute yspeke. þe zeue benes byeþ / ase zeue uayre
maydenes / þet ne leteþ naȝt uor to lhade of þe zeue
streames þe quikke weteres uor to wetery þe zeue trawes
þet bereþ þet fruyt of liue euelestinde.

þe uore-speche of þe holy pater noster.

Hvanne me zet a child to lettre. ate begynnynge
me him tekþ his pater noster. Huo þet of þise clergyge
wyle conne : be-come milde ase a child. uor to zuyche
scolers tekþ oure guode mayster Iesu crist / þise

clergie / þet is þe uayreste / and most behofsam þet
 ia. huo þet wel hit onderstant and of-halt. Vor zuyche
 wenep hit wel conne and onderstonde : þet neuerte ne
 couþe bote þe rynde wyþoute / þet is þe lettre / þet is
 guod. Ac litel is worþ to þe zyþe of þe newen þet is
 wyþinne zuo zuete. Hit ys wel ssort ine wordes : and
 wel lang ine wytte. Liþt to zigge / an sotil to onder-
 stonde. þis bene / paseþ alle oþre / ine þri þinges. ine
 digneté / in ssorthede. an ine guodnesse. þe digneté
 is / ine þan þet godessone hit made. To god þe uader
 ine worde. God þe holy gost / þet is þet me acseþ.
 He wolde þet hit were ssort / uor þet non ne ssolde
 him werye : hit uor to lyerny. An uor þan þet non ne
 ssolde him tyeny hit uorto zigge gledliche / an ofte.
 And uor to sseyw / þet god þe uader ous yhyerþ wel
 zone : huanne we him biddeþ mid guode herte. uor he
 ne heþ none hede of longe ryote of tales y-slyked / ne
 y-rymed. Vor ase zayþ sant gregorye. Zoþliche bidde /
 ne is naþt to zygge uayre wordes / and y-slyked myd
 mouþe : ake keste playntes and dyepe zykynges of
 herte. þe worþ / and þe profit of þise bene : is zuo
 grat / þet he beloukþ ine ssorte wordes / al þet me may
 wylny of herte. An to bydde wel to done. þet is þet
 me by delyured of alle kueade : and uolueld of alle
 guode.

The mere letter of
 the prayer is the
 rind.

This prayer is
 short in words
 and long in wit,
 easy to repeat,
 but hard to under-
 stand.

God willed it to be
 short, that none
 should be wearied
 in learning it.

God does not care
 for smooth and
 rhymed words.

Prayer does not
 consist of fair
 words, but of
 petitions and
 deep sighings of
 the heart.

[Fol. 80. a.]

HYER BEGINÞ ÞET PATER NOSTER.

þvs beginþ þet pater noster. 'Vader oure / þet art
 ine heuene.' Loke hou oure guode spekeman / and oure
 zuete mayster Iesu crist / þet is þe wysdom of god þe
 uader / and kan alle lazes / and þe wones of his cort þe
 tekþ wel to playty / and wyslyche / and sotilliche / an
 ssortliche to speke. Vorzoþe þis uerste word þet þou
 zayst / yef hit is wel onderstonde / and yuolzed / hit
 þe ssel yeue al þine playnte. Vor saynt bernard þus
 zayþ. þet þe bene þet begynþ be þe zuete name of þe

Here begins the
 Pater Noster.

"Our Father that
 art in heaven."
 Behold how our
 good spokesman,
 Jesus Christ,
 teacheth us to
 plead, wisely,
 subtly, and
 briefly!

The sweet name
 of Father giveth
 us hope to re-
 ceive all our pe-
 titions.

uader. yeff þous hope to onderuonge alle oure byddynges. þis zuete word / vader / þet al þe remenont makeþ zuete / þe sseaweþ þet þou sselst yleue. and þe somoneþ to þan þet þou sselst do. and þise tuo þinges soueþ man : huanne he ylesþ wel / and a-riht. an he deþ efterward / þet he ssel. Huanne þou him clepest uader / þou beknaust þet he is lhord of house. þet is of heuene / and of erþe: and heaued / and ginnyng / and welle / huerof alle ssepþes / and alle guod comeþ. and þus þe beknaust his mihte. Efterward / zeffþe þet he ys uader / he is dihtere / and gouernour / and porueyour / to his mayné. an naneliche of his children / þet is of man / þet him-zelf heþ y-mad and yssape / to his anliknesse. and þus þou beknaust his wysdom. Alast þanne þet he is uader be kende / and be rihte / he loueþ þet he heþ ymad / ase zayþ þe boc of wysdome. and is zuete and milde. and zuo loueþ / and draþþ uorþ his children. and ham deþ hare prou. and betere þanne hi conne deuisi. and he his byat / and his chasteþ huanne hi misdoþ uor hare prou ase guod uader / and bleþeliche he his onderua[n]gþ / huanne hi comeþ to hym.

When thou callest God the Father, thou acknowledgest that He is Lord of the house.

And since He is Father, He is also the provider for and governor of His children, i. e. of man,

and loves those whom he hath made.

He rewards them well, and chaateneth them when they misdo.

The word Father not only reminds thee of God's might, wisdom, and goodness, but of thy nobleness, fairness, and riches. Greater nobility could none have than be son to so great an emperor, that is, God.

Let the word Father remind thee of thy duty as a good son towards a good father.

Nou ich þe sseawy þanne þis word þet þou zayst : vader. his mihte. his wysdom. his goodnesse. He þe beþengþ of oþerhalf þe zelue. þine noblesse. þine uayrhede. þine richesse. More gratter noblesse ne may ich habbe : þanne to by zone to ane zuo greate emperur þet is god. More gratter richesse ne may by : þanne to by kyng of alle þing. More gratter uayrhede ne may by : þanne to by him ariht ylich. Huych uayrhede is zuo grat : þet hit paseþ þoht of man / and of angle. þanne þis word / uader / þe beþengþ þet þou art zone. uor þet þou þe paynest him uor to by ylich. ase guod zone ssel by ylich his guode uader. þet is to zigge : þet þou by bold / and of grat wyl / and strang / and mihtuol wel to done. and þet þou by wys / and y-wer / large / and cortoys / zuete / and milde clene and wyþ-oute

uileynye / ase he is. and þet þou hatye zeñne / and uoulhedes / and kueadhedes ase he deþ. zuo þet þou naȝt ne do aye kende. þis vord þanne þe deþ beþenche / at alle þe times þet þou zayst þet pater noster : þet yef þou art ariȝt zone : þou ssel him anlykny be kende. be heste. and be riȝte. and þou him ssel loue. worþssipe. and reuerence. drede. seruice. and boȝsamnesse. Nou þench þanne huanne þou zayst þi pater noster / þet þou by him a guod zone and trewe / yef þou wylt þet he þe by guod uader. an milde. 'þench huas zone þou art': me zayþ to þe newe knyȝte huanne he geþ into þe torne-ment. Nou þou yzxt wel hou þis uerste word is zuete. and hou hit þe amonesteþ þet þou by bold and of guode wylle. and hit þe tekþ huȝch þou ssel by.

Nou ich þe acxy hueruore þou zayst 'uader oure.' and naȝt 'uader myn' and þet þou him uelaȝest mid þe / huanne þou zayst: 'yef ous' / and ne zayst naȝt 'yef me.'

Ich wile þe zigge yef þou wylt. Non ne ssel zigge / uader min. bote þe ilke þet ys his zone be kende wyþ-oute gynnyng / wyþ-oute ende / þe zoþe godes zone. Ac we ne byeþ naȝt his zones be kende / bote ase-moche þet we byeþ ymad to his anliknesse. ac alsuo byeþ þe sarasyns. ac we byeþ his zones be grace and by adopcion. Adopcioun zuo is a word of laȝe. uor by þe laȝes of þe emperurs / huanne an heȝ man ne heþ no child : ha may chiese þet child of a guod man yef he wyle. and maki him his zone be adopcioun. þet is be auoerie. zuo þet he ssel bi yhealde uor his zone auoud / and ssel bere his eritage. þise grace god ous made þe uader wyþoute oure ofseruinge. ase zayþ saynt pael. Huanne he ous dede come to þe cristenedome we were poure and naked / and child¹ of yre / and of helle. þanne huanne we ziggeþ 'vader oure' and we ziggeþ / 'yef ous.' we gadereþ alle oure broþren mid ous of adopcion / þet byeþ children of holy cherche. be þe byleau þet hi onderuinge ine cristnyng.

See that thou hate sin as God does,

[Fol. 30. b.]

and so act as a good son and true, ever thinking whose son thou art. Now thou seest how sweet is this first word, and how it admonishes thee to be bold and of a good will.

Why we say "Father our," and not "Father mine," &c.

We are not God's sons by nature, but by adoption.

Adoption is a term of law.

God adopted us without any deserving on our part. Before we were baptized we were poor, naked, and children of hell. [1 MS. child]

God giveth not
to one, but
to many.

The candle that is
set in the hall full
of people,
is better than one
set apart for the
use of one man
only.

This word Father
teaches us that
this adoption is a
pledge

that we shall be
sure of our heri-
tage.

It teacheth also
that we are all
brethren, great
and small, rich

[Fol. 31. a.]

and poor, high
and low,

and that we
should help and
pray for one an-
other, as do the
limbs of the same
body.

It teaches us to
hate three things:
pride, wrath, and
avarice,

which bring men
out of fellowship.

The word "our"
shows that God is
ours,

Nou ous sseweþ / huer-of þis word / oure. þe largesse /
and þe cortaysye / [of] god oure uader. þet ous yeff
more blepeliche / yno3 / þanne lyte and to uelen :
þanne to onen allone. Huer-of saynt gregorie zayþ.
'þe bene / þe more þet hi is comun : þe more hy is
worþ. ase þe candele is betere bezet þet serueþ to ane
halle and uol of uolk : þanne zy þet ne serueþ / bote to
onlepy manne.' þis word hat ous to yelde þonkes myd
al oure herten. of þise grace þet he ous heþ ydo / huer-
by we byeþ his children / and his eyra. and þet moche
ardontliche louye oure ealde broþer Iesu crist / þet ous
uelazep wyþ him ine his grace.

þis word ous amonestep þet we loki ine oure herte
holylyche þane holy gost þet is oure wytnesse. þis
adopcion is ase weddes / ase zayþ saynte paul / huer-
by we byþ zikere / þet we ssolle habbe þe eritage of oure
uader. þet is þe blysse of paradys. þis word ous tekþ
and zayþ þet we byeþ alle broþren / grat / and smal /
poure and riche. he3 / and lo3 / of one uader / and of
one moder. þet is of god / and of holy cherche. and
non ne ssel oþren onworþi : ac louie ase broþer. and þe
on ssel helpe þanne oþre : ase doþ þe lemes of þe zelue
bodye. and ech bidde uor oþren ase zayþ saint Iacob.
And zuo hit is oure ureme wel grat. Vor huanne þou
zest pine bene ine þe uelazrede of al holy cherche : uor
on paternoster þet þou zayst / þo wynst mo þanne an
hondred þousond.

þis word / oure. ous tekþ to hatye þri þing name-
liche. Prede. wreþe. and auarice. Prede : deþ man out
of uelazrede. uor he wyle by aboue alle oþren. Wreþe :
deþ man out of uelazrede. uor huanne he werreþ wyþ
enne : he werreþ wyþ alle þe oþre. Auarice : deþ man
out of uelazrede. vor hi nele ne him / ne his þinges /
communly mid oþren. And þeuore zuych uolk ne hab-
beþ part / ine þe holy pater noster. þis word / 'oure' :
ous sseweþ þet god is oure : yef we wyllþ. and þe

uader. and þe zone. and þe holy gost. þet is yef we lokeþ his hestes. and zuo zayþ ine þe godsspelle saint Ion.

if we keep His commandments.

'Vader oure / þet art ine heuene.' Huanne ich zigge / 'þet þou art ine heuene': ich zigge tuo þing. þet he is kyng / and þet he is at paradis. Alsoo huanne ich zigge / 'þet art / ine heuene': ich zigge þet he is / and þet he is ine heuene. Me vint ywryte ine þe oþre boc of þe laze. þet god him ssewede to Moyses ine ane helle / and him zede. guo in-to egipte / and zay to þe kyng faraon of mine half / þet he þe delyuri mi uolk þe children of y[s]rael / of þe þeldome / huerine he hise halt. 'lhord' / zayde moyses. 'yef me akseþ huet is þi name. huet ssel ich zigge?' 'Ich am / þet am.' zayde god. Nou ziggeþ þe halzen / and þe guode clerkes. þet among alle þe heze names of oure lhorde : þis is þe uerste / and þe mest propre. and þet mest arizt ous tekþ uor to knawe / þet / þet god is. Vor alle þe oþre names huer hi spekeþ of his guodnesse. and of his wysdome. oþer of his mihte. oþer he is zuich / and zuich. he is þe riht guod. þe riht trewe. þe riht wys. þe riht mihti. and uele oþre maneres of speches þet me zayþ of him. þet ne ziggeþ propreliche þe zoþe of þe byings of god. Ac we þet byeþ greate / an boystoyse to spekene of zuo heze þinge / speke we of god / zuo / ase we conne deuisi ane man / of huam me ne kan nazt his name / ase me zayþ. he is kyng. he is erl. he is zuo grat. zuo uayr. zuo large. and uele of zuyche þinges / huer-by me may ywyte hou þet hit by þe man knawe. Ac ne ziggeþ nazt arizt his name / ase we spekeþ of god : uele we uindeþ of wordes / þet ous sseweþ huet þet hit bi of him. Ac þer ne is non zuo propre¹ ase þis word / 'þet art.' þet zuo propreliche. zuo ssortliche. zuo cleuiyndelyche. zuo sotilliche / þe names nemneþ / ine zuo moche / ase onderstandinge him may strechche. Vor god is ase þe ilke / þet one is / ase zayþ saint Iob.

"That art in heu-
ven."
Here we assert
that God is a King,
and that He is in
Paradise.

When God ap-
peared to Moses
He made known
to him his name,
"I AM."

This is the first
and the most
proper name of
our Lord.

Other names
speak of His
goodness,
wisdom, &c..

but these terms
do not assert the
existence of God.

We speak of God
after the manner
of men,

but there is no
word so proper
as these words,
"þet art."

¹ MS. *propree*

God alone is, for He is everlasting, without beginning and without end.

He is true and truth above all things.

[Fol. 81. b.]

He alone is firm, and fast, and unchanging,

without end, without beginning, "without was, without shall be."

There is nothing that one may better believe than that God is. *Nota þis wcl.* We cannot know what God is,

and it is enough for us to say, "Dear Father, that art in heaven."

He is the oldest, the most known, the most beloved, and the most honoured.

The word "Father" bids us worship God; the "our," to love God; "is," to dread God;

He one is / ariȝt to spekene. uor he one is / euresle-
tinde / wyþoute beginnyng. and wyþ-out ende. þet me
ne may zigge : of non oþre þing. Efterward he one is
zoþliche. uor he is zoþ / and zoþnesse aboue alle þinges
yssape. and zuo byeþ alle sseþþes ydele and ydelenese.

And ase zayþ Salomo[n] and naȝt to þe zyȝþe of him. and
to naȝte ssolden come : bote yef he his ne sostyenede
be his uirtue. Ate laste he one is zetnesse an uestnesse
ine onelepi poynte wyþ-oute him to trobli / wyþ-oute
him to chongi / wyþ-oute him remue ine none manere.
ase zayþ saynt Iacob. Alle oþre þinges byeþ chonginde /
ine eche manere of hare kende. þanne is he propre-
liche yclieped¹ : þet art. Vor he is zoþliche wyþ-oute
ydelnesse / zetnesse / wiþ-oute enye chonge eure to
yleste : wyþ-oute ende. wyþ-out heued. wyþ-oute / wes.
wyþ-oute / ssel by. uor þer ne is no gelt.

Nou þou sselt onderstonde zuo þet þer ne is naȝt
þet me moȝe betere ywyte / þanne þet : þet god is. Ac
þer ne is noþing zuo strang to conne / ase huet / and
huet þing is god. þer-uore ich þe rede wel / þet þou
ne musy naȝt to moche / hit uor to zeche. uor þou
myȝtest lyȝtliche guo out of þe riȝte waye. Hit is ynoȝ
uor þe / þet þou zigge : 'lyene uader þet art ine heuene.'
Zop hit is þet he is oueral yhered. ine erþe. ine ze. ine
helle. ase he is ine heuene. Ac me zayþ he is ine
heuene / uor þet he is þe eldeste / and þe meste yknawe /
and þe meste beloued / and þe meste yworþssiped.
Efterward he is ine heuene gostliche / þet is ine holy
bodyes þet byeþ heȝe. clyre. and clene. ase is þe
heuene. uor ine zuyche herten : he ys ald. and yknawe.
and ydred. and yworþssiped and yloued.

Nou hest þou yherd þise uour wordes. *Pater noster*
qui es in celis. þet uerste þe somoneþ / to worþssipie
god. þet oþer : to louie god. þe þridde : to drede god.
Vor þaȝ he by uader oure : alneway he ys bezide / and

¹ MS. has *ychepeþ*

naȝt chonginde. þe uerþe þe to strengþi. uor asemoche
 ase he is zuo heȝ / and þou zuo loȝ. yef þou ne art bald /
 and of guode wyll: þou ne sselst naȝt come / huer he
 woneþ. þet uerste word ous sseweþ þe langnesse of his
 eurebleuinge. þet oþer: þe brede of his charité. þe
 þridde: þe dyepnesse of his zophede. þe uerþe: þe
 heȝnesse of his magesté. Huo þet heþ wel þise uour
 þinges zopliche wyþoute drede he ssel by yblyssed.

"Aseuen," to em-
 bolden and en-
 courage us.

The 1st showeth
 us God: the 2nd,
 the breadth of His
 charity: the 3rd,
 the deepness of
 His faithfulness:
 4th, the highness
 of His majesty.

þE UERSTE BENE OF þE HOLY PATER NOSTER.

Nou hest þou yherd þe uorespeche of þe holy pater
 noster. þet is ase ane inguoinge of þe viþele. ey god /
 huo þet couþe wel al þane zang: hou he ssolde vinde
 uayre notes. Vor hit ne is no drede þet ine þe zonge /
 þet þe wysdom of god made / þe ilke þet tekþ þe uozele
 zynge: ne heþ uele notes sotiles / and zuete / þaȝ þer
 by lyte lettre. Ine þise zonge byþ zeue notes. þet
 byþ þe zeue benes. þet porchaceþ þe zeue yefþes of
 þe holy gost. þet strepeþ þe zeuen haued zennes of þe
 herte. and hi zetteþ / and norisseþ þe zeuen uirtues. be
 huychin me comþ to þe zeue blissinges. Of þise zeue
 benes / þe þri uerste: makeþ man holy / aze moche ase
 man may by ine þise wordle. þe uour efterward him
 makeþ stedeuestlyche: riȝtuol. Al þe holynesse of man /
 þet is ymad to þe ymage of þe trinité / þet is be þri
 þinges þet byþ ine þe zaule. beþenchinge. onderstond-
 ynge. and wyl. ine þet þet þe zaule bi stedeuestliche
 yclenzed ine þe wyll. stedeuestliche aliȝt ine þe onder-
 stondinge. stedeuestliche yuestned in god. mid god ine
 þe beþenchinge. and þe more þe zaule onderuangþ
 plenteliche þise þri zefþes of god: and hy more propre-
 liche neȝle[c]þ / to his riȝte uayrhede of his kende. þet is
 to þe anlicnesse of þe uader / and of þe zone / and of þe
 holy gost. þet is huanne god þe uader him confermeþ
 his beþenchinge. god þe zone him alyȝt his onde[r]-

The 1st petition
 of the Holy Pater
 Noster.

The preface of the
 Lord's Prayer is
 as the beginning
 of the fiddle.

In this song are
 seven notes, that
 are the seven pe-
 titions that buy
 the seven gifts of
 the Holy Ghost.

The three first
 make man holy,
 the other four
 make him stead-
 fastly righteous.

[Fol. 32. a.]

The three things
 that are in the
 soul are thought,
 understanding,
 and will,

and the more the
 soul receiveth
 plentifully these
 three gifts,

the more is man
in the likeness of
the Trinity.

standinge. god þe holy gost heþ yclensed his wyl. þise
þri þinges we bezecheþ ine þe þri uerste benes of þe
pater noster.

"Hallowed be thy
name."

By these words
we show that our
principal desire is
to have God's
name hallowed
and confirmed in
us.

Huanne we ziggeþ / *sanctificetur nomen tuum*. we
sseweþ to oure guode uader corteysliche oure principal
desyr þet we ssole eure hadde. þet is þet his name by
yhalzed and yconfermed ine ous. þanne huanne we
ziggeþ / *sanctificetur nomen tuum* : þet is to zigge. 'sire /
þis is oure heþe wyl / þis we bezechiþ toppe alle þing /
þet þin holy name / þet is þi guode los þi knaulechinge /
þi beleaue / by y-confermed ine ous.'

In this 1st peti-
tion we ask for
the gift of wis-
dom,

Ine þise uerste bene : we bezecheþ þe uerste and
þe principal yefþe of þe holy gost / þet is þe yefþe of
wysdom / þet uestneþ / and confermeþ þe herte in god.
and his ioynneþ zuo to him : þet hi ne may by ondo /
ne to-deld. Wysdom is yzed of smac / and of smacky.

which enables us
to taste the sweet-
ness of God.

Vor huanne þe man onderuangþ þise yefþe : he zuelz[þ] /
and smackeþ / and uelþ þe zuetnesse of god. Ase me
uelþ þe zuetnesse of þe guode wyne ate zuelz / betere
þanne to þe ziþe. Ac to þan þet þou onderstanst betere
huet is to zigge / 'þi name by yhalzed ine ous : ' þou
sselt ywyte þet þis word / holy / is ase moche worþ :
ase / klene. ase wyþoute erþe. ase yhalzed to godes
seruice / ase y-dept ine blod / ase yconfermed. Ine þise

The word "holy"
signifies clean : it
is as much as to
say that we are
dipt in blood and
confirmed.

Wisdom hallow-
eth the heart of
man in five ways :
By 1. Purification.
2. Cleansing.
3. Hallowing.

uyf maneres halzeþ þe gost of wysdom / þe herte of
man. Verst he his wypeþ / and cleneseþ / ase dep þet uer
[þet] clenzeþ and fineþ þet gold. Efterward he dep away
al þe ilke uelþe / of alle erþliche loue. and of alle wylle
of ulesse. and makeþ to comene al out of smak. al þet
me wes ywoned byuore to louie. ase þet weter is out of
smak to þan þet is ywoned to þe guode wyne. Efter-
ward he him halzeþ of al to godes seruice. uor he dep
him al away of alle wreþe. and dep him al þenche of
god. and to louie / and serui. Ase þe cherche is yhalzed
to godes seruice. zuo þet me ne ssel oþer þing do
þerinne : þanne þe seruice of god. Efterward he depþ

4. Dipping in
blood.

ine blod. Vor he hise zet in ane zuo ber[nin]de loue /
 and one zuo zuete deuocion of Iesu crist. þet huanne
 he þengþ ine him / and his passion : he ys alsuo ydept /
 and al-suo dronke of þe preciouſe blode / þet Iesu crist
 sſedde uor him : ase is a zop of hot bryead huanne me
 hit poteþ in-to wyn. þet is a newe cristninge. Vor
 depe and cristni : is al on. Efterward he him uestneþ
 zuo ine god / þet no þing ne may him to parti ne
 onioyni. þanne [he] wyle þis word nou zigge : ' þin name
 by yhalzed ine ous.' þet is to zigge : ' yef ous þane gost of
 wysdom / be huam bi we zuo yclensed ase gold. and
 yuayred of alle uelþe / huer-by we ssolle by zuo uol
 dronke of þine loue : þet alle oþre zuetnesses / ssolle by
 ous bytere : be huam we ssolle by zuo yyeue to þe / an
 to þine seruise : þet neure mo of oþren we ne maky
 strengþe. be huam by we nazt wyþoute more ywesse :
 ac zuo moche ydept yne grayne / and ynewed and eft
 yristned ine þe bloode of Iesu crist be deuocioun of
 ueste loue / huer-by þe name of oure uader by zuo
 yuestned ine ous : þet he by oure uader and we his
 zones / and his eyrs. zuo yuestned þet no þing þet moze
 beualle ne moze ous ondo of þe ilke uestnesse / ne of
 þise grace.' Wel is hit *grat* grace of god h[u]anne þe wyl
 is zuo yroted ine god huich / ne may to cryepe uor none
 uondinge. Wel *gratter* þing his huanne me is zuo
 yuestned ine þe loue and adrayngt in þe zuetnesse of
 god. þet no solas ne no *confort* me ne onderuangþ : bote
 of him. Ac y-yeue is þe herte parfitliche and ycon-
 formed. uor þe memorie is zuo cleuiynde ine him : þet
 ne of no þing þenche / bote ine him. And þet we
 byddeþ him huanne we ziggeþ : *sanctificetur nomen
 tuum.* ' lhord þi name by y-halzed ine ous.'

6. Confirming in
 God.

[Fol. 32. b.]

" Thy word be
 hallowed in us,"
 means,
 give us the sprit
 of wisdom,
 whereby we may
 be renewed and
 fastened in God.

so that nothing
 may separate us
 from God.

and nothing com-
 fort us but the
 grace of God.

þE OþRE BENE OF þE HOLY PATER NOSTER.

Adueniad regnum tuum. þet is þe oþre bene of þe
 pater noster. huer we byddeþ / þet godes regne come

The second peti-
 tion of the Pater
 Noster. "Thy
 kingdom come."
 Here we pray for

God's reign to
come within us,
which is brought
about by the spirit
of understanding,
that enliveneth
the heart.

and showeth man
his many faults.

He seeth that he
is not clean nor
worthy of seeing
God.

so he begins to
cast out the in-
ward filth which
deprives him of
the sight of God.

[Fol. 33. a.]

Then he finds
peace, rest, solace,
and bliss.

to ous / and by wyþ-inne ous. Oure lthord zayþ ine his
spelle to his deciples. 'þe regne of god : is nou wyþ-inne
you.' Nou onderstand wel hou þet may by. Huanne
god yefþ ane grace þet me clepeþ / þe gost of onder-
standinge to þe herte. ase deþ þe zonne þet deþ away
þe þyesternesse of þe nyzt / and wastep þe cloude / and
þe hore uroste bi þe morzen. Alsuo wastep þe holy gost
alle þe þyesternes of þe herte. and him sseweþ his
zennes / and his defautes / zuo þet þe ilke wende by al
klene. þanne wyndeþ hi zuo uele defautes. and of
motes. and of doust wyþ-oute tale. Ase þe zonne byam
sseweþ his motes / and þet doust þet byep beneþe ine
þe house. Efterward he him eft sseweþ of opre half nazt
wyþ-oute more þet / þet is wyþ-inne him / ac þet / þet
is beneþe þe helle. and þet / þet is aboute him ine
heuene. þet / þet is aboute him / alle uayre sseþes :
þet alle heryep god / and him wytnesseþ hou god is
guod and almiyti. wys. and uayr. grat and milde.
zuete. and þe more me zyzt þe sseppinges brizte : þe
more hit is wynynde him-zelue to zyenne. Ac he
zyzyþ / þet he ne is clene / ne worþi him to zyenne :
þanne anhet þe guode herte and trewe / and him wreþep
to him-zelue. þanne nymþ he his pic / and his spade /
and beginþ to delue / and to myny. and geþ in-to his
herte. þerinne he vint zuo uele zennes / and vices /
and zuo uele defautes / and zuo moche doust / and
tribulaciouns of herte / and of þoztes / and of wyckede
wylles / þet he him wreþep / and zorþep. and nimþ a
wycked wyl to him-zelue. zuo þet he beginþ þe herte
þet him benimþ þe zizþe of god ine him. and þet he deþ
mid þe spade of zoþe sscrifþe. Ac huanne he heþ longe
ymyned / and he heþ / alle his uelþes ykest out : þanne
uint he pays / and reste / and solas / and blisse / zuo
þet him þingþ þet al þe wordle by an helle to þe lok-

¹ MS. zoþe

inge of þe ilke clyernesse / and of þe ilke pays : þet he
 uint ine his herte. and þet we oxeþ : huanne we ziggeþ
Adueniadi regnum tuum. þet is to zigge : ' Leue uader /
 ylyky þe / þet þe holy gost ous wille alyzte þe herte /
 and clensi and zuope / al-huet hi by worþi god uor to
 y-zy. and þet he wile come and wonie ase kyng / and
 ase lhord. and gouernour / and hotere. zuo þet al þe
 herte by his / and he by kyng. and euremo we him moze
 zzy. uor þet is lyf wyþ-oute ende. and godes riche hadde
 wyþ-inne ous.' þeruore zayþ oure lhord in his spelle :
 þet godes riche is ase on tresor in þe uelde yhed. þet is
 ine herte. þet is gratter þanne al þe wordle.

"Thy kingdom
 come" is as much
 as to say. "Dear
 Father, let the
 Holy Ghost
 cleanse and sweep
 our hearts,
 so that God will
 come and dwell
 with us as King
 and Lord."
 God's kingdom is
 as a treasure hid
 in a field, that is
 greater than all
 the world.

ÞE ÞRIDDE BENE OF ÞE HOLY PATER NOSTER.

Fiat uoluntas tua / sicut in celo & in terra. Þis
 is þe þridde bene huerinne we byddeþ oure uader of
 heuene / þet his wyl by ydo ine ous : ase hit is ydo ine
 heuene. þet is ase þe holy angles of heuene / þet byeþ
 zuo aliȝt / and yuestnaed ine god : þet hi ne moze oþer
 þing wylny / bote þet god wille. Þis bene we ne moze
 hadde : hote yef we ne hadde / þe yefþe of red. þet is
 þe þridde yefþe of þe holy gost / þet ous tekþ his ozene
 guod wyl. and þet he ous wende. oure wrechide wil /
 and hise *confermy* / al to þe heze guode. zuo þet he ne
 heþ ne ozene wyt / ne ozene wyl. ak his ozene onlepi-
 liche¹ / þet hi by lheuedy of al þe herte yhollyche. and
 maki ine ous al þet hi wyle ase hi makeþ ine angles of
 heuene / þet makeþ echedaye his wil wyþ-oute misnim-
 ynge / and wyþoute wyþzigginge.

The third petition
 of the Pater
 Noster.
 "Thy will be
 done," &c.
 We here pray that
 we may obey God
 as do the holy
 angels in heaven.

but this we cannot
 do without the gift
 of counsel,

given us by the
 Holy Ghost to
 conform our will
 to God's.

Nou hest þou yherd þe þri uerste benes² of þe pater
 noster. þet byeþ þe hezeste / and þe dingneste. Ine þe
 uerste / we akseþ þe yefþe of wysdom. Ine þe³ oþre :
 þe yefþe of onderstondinge. Ine þe þridde / þet guode
 red. ase ich þe hadde aboue yssewed. Þise þri þinges
 we ne byddeþ / naȝt uor þet we hise haddeþ ine þise

In these three
 petitions of the
 Lord's prayer,
 we ask for, 1. the
 gift of wisdom,
 2. understanding,
 3. good counsel.

MS. onlepihiche

² MS. benenes

³ MS. oþe

We cannot have the full measure of these in this life.

The remaining four petitions are necessary to us in this mortal life.

The fourth petition of the Pater Noster.
"Give us this day our daily bread."

What may the son ask of his father better than bread?

[Fol. 33. b.]
He does not ask for wine, flesh, nor fish.
It is a great thing we ask, although it may appear a light request.

for we ask for the everlasting bread that preserves the soul.

This is true meat, for it stancheth all the hunger of the world.

It is the bread and

lyue dyadlich parfityche. ak we sseawep̄ to o[u]re uader oure wylles / þet byep̄ / oþer ssolle by / to þan þet þise þri benes by ine ous ymad / and uolueid ine þe lyue eurelestinde. þe oþre vour þet comeþ este[r]ward we willeþ speke ane oþre speche. Vor we ziggeþ aperteliche to oure uader 'yef ous. uoryef ous. wyte ous. delyure ous.' bote þise vour benes of him we ne hadde : we byep̄ dyade / an euele betake ine þise wordle. Vor hi byep̄ ous nyeduolle ine þise lyue dyadlich.

þe UERþE BENE OF þE HOLY PATER NOSTER.

Panem nostrum cotidianum da nobis hodie. Mochel ous tekþ oure guode mayster / to spekene myldelyche / and wysliche. huanne he ous tekþ to zigge. Vayro uader / oure bryad of eche daye / yef ous to day. Huet may þe zone betere acay to his uader : þanne bread wyþ-oute more / uor þane day to endy ? He ne acseþ none outrage / ne wyn. ne uless. ne uiss. [ac] bread wyþoute more [he] byt. naȝt uor ayer / ne naȝt uor al þe woke. ac wyþ-oute more : þane day to endy. Nou hit þingþ þet hit by wel lite þing þet we acseþ : ac uor zoþe hit is wel grat þing. Huanne me bit þe broþerhede / and þe uelazrede / and part / and riȝt / ine alle þe guodes of þe house. Also hit is huose þet smackeþ of þise breade. He heþ þe broþerrede. and part / and uelazrede. and riȝt. and ine alle þe guode dedes þet byep̄ ine heuene. þet is þet bread of þe ilke holy couent. þet bread of heuene. þet bread of angles. þet bread lostuol. þet bread of lyue eurelestinde. Vor hit yefþ guod lyf / and lokeþ þe zaule wyþ-oute steruinge. Huer-of zoþ zayþ ine þe godspelle. 'Ich am þet bread of lyue / þet com down uram heuene. huo þet ssel ete of þo breade : he ssel eure lybbe wyþ-oute steruinge.' þet bryad is mete ariȝt. uor hit stoncheþ al þane hunger of þe wordle / and uelþ man þet he heþ ynoȝ / zuo ne deþ non oþer mete. þet is þet bread and þe mete / þet þou nymst / of þe sacre-

ment of þe wyuede / þet þou sselte ete zuyþe / and
 gloutunliche / ase tekþ þe writinge / ase deþ þe lecherous
 þane guode mete : þet oþerhuil uorzuelþ þane guode
 snode / wyþ-oute chewyng. þet is to zigge / þet þou
 sselte nyme þerne mete mid greate wyll of herte / and
 mid grat lost. And þou hit sselte ase hit by uorzuelþe /
 wyþ-oute chewyng. and þet is to zigge. yleue ine grat /
 þet / þet hit is þe zoþe bodi of Iesu crist. and þe zaule.
 and þe godhede / al to-gydere / wyþ-oute to zeche : hou
 hit may by. Vor god-may more do : þanne man moze
 onderstonde. Eftward me ssel þerne mete eft chywe /
 ase þe ox þet gers þet he heþ uorzuelþe. þet is to
 zigge þet me ssel recordi zuteliche and smalliche be
 little stechches / alle þe guodnesses of oure lhorde and
 al þet Iesu crist þolede ine erþe uor ous. And þanne
 vint þe herte þane rihte smac of þe ilke mete. and onder-
 ua[n]gþ ane wel greate hete of þe loue of god. and ane wel
 greate wylnyng to do yno3 an to þolye uor him al þet he
 mihte. and al þis deþ þe uirtue of þo breade. Vor þet is þet
 bread þet confortþ and strengþeþ þe herte / to þet hy by
 wel strang uor to þolye / and do grat þing uor godes
 loue. Ac þet ne may na3t by wyþ-oute þe uerþe yefþe
 of þe holy gost / þet is y-cleped þe yefþ of strengþe / þet
 armeþ godes knyzt / and him deþ yerne to by martired.
 and makeþ ham le3ze betuene þe tormens. Nou miht
 þou wel yzy hou corteysliche / huazne we acseþ þet ilke
 bread : we acseþ þane yefþe of stre[n]gþe. Vor ase þet
 bread bodylich / sosteneþ and strengþeþ þet bodi : alsuo
 þe yefþe of stre[n]gþe / makeþ þe herte strang to þolye /
 and to done grat þing uor god. þet ilke bread we hit
 clepiþ oure / uor hit wes ymad of oure doze. yblessed
 by þe guode wyfman : þet of hiren þet flour þer to dede.
 þet wes þe mayde Marie. and yfryd ine þe panne of þe
 crouche / ase he zayþ ine þe sautere. uorzope uorzope
 yfryd ine his ozene blode. uor þet dede he / ine þe greate
 wyll of his loue / þet he hedde to ous. And þet is þet

meat taken of the
sacrament of the
altar.

and the true body
of Jesus Christ.

One should chew
this meat again as
the ox the grass
that he has swal-
lowed.

This bread com-
forts and
strengthens the
heart to do great
things for the love
of God.

Thus when we
ask bread we ask
for strength.

This bread we call
ours, for it is
made of our
dough.

[Fol. 34. a.]

blessed by the
good maiden
Mary,
and fried in the
pan of the cross.

It is bread twice baked.

It is ours because Christ left it to us as His last request.

It is our daily bread, because each day's dole is given us by God.

Each day it is necessary to us,

and each day one shall take it either at the sacrament of the altar, or by right belief.

It is bread, not for churis, but for noble hearts, cleansed and washed by shrift.

It is sure substantial bread,

surpassing all other substances in virtue and dignity.

bread tuies y-bake / huermide he astoreþ his ssp. þet is holy cherche / uor to pasy þe greate ze / of þise perilouse wordle. Hit is oure. uor he hit ous let : at his yleau nymynge / and at his laste bequide / Iesu crist þe wel large / ase meste greate tresor : þet he ous miȝte lete. and hit ous yaf ase þet uayreste iowel / þet he ous miȝte yeue. and þet we hit ssolde loky : uor his loue. Hit is uorzoþe oure / uor noþing ne may / hit ous benime toyens oure wylle. We hit clepieþ oure bread of echedaye. þet is to zigge / of eche daye. uor þet is þe echedayes dol / þet god yefþ to his wel wilynde : þet eche daye doþ his seruice / and ziggeþ his oures. þet is to alle guode herten / þet eche daye zuteliche be zoþe loue makeþ memorie / and beþenching of his passion.

þet greate of þe prouendre / we nimeþ ine oure heruest ine heuene / huanne we him ssolle ysy onwryȝe / ine his uayrhede / ase he is. Hit is ysed þeruore echedayes : þet eche daye / hit is ous nyeduol. and echedaye me ssel hit nyme / oþer ate sacrament of þe wefde / ase doþ þe prestes : oþer gostliche be riȝte byleau. þet bread is wel precious / an wel noble / and wel ydiȝt. þet is kynges mete / huerinne byeþ ech manyere lyk-inges / and alle guode smackes / ase zayþ þe boc of wysdome. þet ne is naȝt mete to gromes / ne to yeue. ne to piecaille. ne to cheuaille. ne to cherles. ac to noble herten and gentil. an cortays. and clene. þet is to þe herte þet is gentil be grace. noble / be guod lyf. yclensed / and ywesse be zoþe sscrifte. Of þise uirtue speķþ saynt matheu þe wangeliste / and hit clepeþ ziker bread substancial. þet is to zigge : þet paseþ / and ouergeþ alle substances / and alle sseþþes be ver. ine uirtue / and ine dingneté / and ine alle oþre maneres of worþ. ne me ne may betere write / ne more ynoȝ : þanne wit substances. Me zayþ þet mete is þe miȝ[t]-uoller / þanne he heþ ynoȝ of myȝte. and of norissinge. and þe more þet he is norissinde : me zayþ þet he

is þe substancieler. and þere-uore þet ine þise breade is more uirtue / and of guod / and of norture / þanne me moze þenche / oþer zigge. ne zayþ me naȝt þet hit is substancieler. also me zayþ þet hit is ope substance / þet is / uirtuous / and substancieler aboue onderstondigge / and wenyng. þet bread we byddeþ to oure uader. and him we biddeþ / þet he hit ous yeue to-day. ine þise daye / þet is ine þise dyadliche liue. zuo þet we moze maky ane guode iornee / and to abyde þe gledlaker oure ssepe. þet is þe peny þet he yefþ to his workmen / h[u]azne euen comþ. þet is þe ende of þe liue.

and contains more nutriment than anything else.

We pray for this bread to-day, that is, in this mortal life.

This is the penny God gives to His workmen when evening cometh.

ÞE VIFTE BENE OF ÞE HOLY PATER NOSTER.

Dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris. Ine þise bene we biddeþ oure uader of. heuene / þet he ous wylle uoryeue / oure misdedes / ase we uoryeueþ to ham : þet ous mis-doþ. oþer habbeþ mis-do. þanne zigge we þus. 'Leue uader / uoryef ous oure dettes : ase we uoryeueþ oure dettours.' Oure dettes : byeþ oure zennes / þet we habbeþ ydo wexe ope oure zaulen. þet is þet beste wed of þe house. þe zenuolle be one zenne dyadlich / þet zuo zone is y-pased / ase to þe loste / oþer ase to þe dede / is y-obliged to zuo ane greate gaelinge : þet he ne heþ miȝte to hit endi. þet is to þe pine of helle / þet is wyþ-oute ende. Efterward / he ssel to gode / þet he heþ ywreþed / zuo grat amendes : þet he ne heþ miȝte uor to yelde. Vor ine al his lyue þaz ha leuede an hondred year oþer more : he ne miȝte naȝt do uoluelinde pannonce of one dyadliche zenne / yef god wolde usy to yelde dom. And þeruore hit behoueþ to yerne to þe cort of merci and bidde merci / and aksy uoryeuenesse. Vor be þe riȝte of þe cort of dom / þe zenezere ssolde by demd / and ycondemned to dyape eurelestinde. þeruore oure guode mayster Iesu crist ous

The 5th petition of the Pater Noster.

"Forgive us our trespasses," &c. Here we say, Forgive us our debts,

[Fol. 34. b.]

as we forgive our debtors. Our debts are our sins,

the interest of which is hell pain.

No man could make sufficient amends for one deadly sin.

therefore it behoveth him to run to the court of mercy.

for by the court

of justice we should be doomed to death everlasting.

tekþ zuo to oxi uoryeuenesse and quittinge huænne we biddeþ oure guode uader þet is zuete and milde / uor to y[e]uene: large and corteys / þet he ous uory[e]ue oure misdedes.

If we do not forgive others, God will not forgive us.

Ac nim wel hede hou þou bidde. 'Voryef ous oure misdedis / ase we uoryeueþ to ham: þet ous habbeþ misdo.' Vor yef we ne uoryeueþ to ham þet ous habbeþ mi[s]do: god ne uoryefþ naȝt ous oure misdedes. ase he *him-zelf* zayþ ous / ine þe godspelle. þanne he þet zayþ his pater noster / and heþ ine his herte hate / wreþe / oþer wyckedhede: he bit more aye *him-zelue*: þanne uor *him-zelue*. Vor he bit god / þet he ne

Wherefore in thy prayer, see thou hast no wicked will, cast out all wrath, evil, and hate.

uoryeue *him* naȝt / huænne he zayþ. 'uoryef me: ase ich uoryeue.' and uor þet at alle þe times þet þou zayst þi pater noster beuore god þet yziþ þine herte: þou sselst uoryeue þine wyckede wil / and keste out of þine herte: alle wreþe / and alle hate. and euelwyl. oþerlaker þi bene is more aye þe: þanne nor þe. Yef hit þe þingþ strang þing and kuead uor to uoryeue / þin euel wyl to ham þet þe hatieþ / oþer þet þe kuead willeþ / huer

Think how Christ forgave his enemies who crucified him.

he al misdeþ: þench þet god uoryaf his dyaþ to ham þet *him* dede aþe rode / þe uor to yeue uorbisne / uor to uoryeue to ham / þet þe habbeþ misdo / and more yet eft: ham guod do: yef hi habbeþ nye[de] to þe. Vor

It is no great thing to return good for good,

ase he zayþ ine his spelle. Ne is hit naȝt *grat* þing ne *grat* ofseruinge aye god to do guod to ham þet ous doþ guod. ne to louie þo þet ous louyep? Vor þet deþ þe

but since we are God's children,

þe paen / and þe sarasyn / and oþre zenezeres. Ac we þet byeþ godes children be byleau and be *grace* / and we byeþ cristene ynemned of Iesu *crist* / and we byeþ eyrs

we ought to forgive one another, and love our enemies, and pray for them.

mid *him* of þe heritage of paradys / of ous to uoryeue þe on to þe oþre / and louye oure uyendes. þet is to zigge hare *persones*. an bidde uor ham / and do ham guod yef hy habbeþ nyede and þou hit miȝ[t] do. Vor þus he hit hat ine his spelle. þanne ssole we onlepiliche hatye þe *zennes* / and louie þe zaules. þet byeþ ymad

to þe anliknesse of oure lorde. Also ase a leme of þe bodye / loueþ and uorberþ an oþer. yef o leme blecheþ an oþer be cas. þe oþer naȝt him awrecþ þeruore. We byeþ al o body ine Iesu crist / ase zayþ þe apostel. and þeruore we ssolle ech louye oþer / and naȝt hatie / ne harmi mid wrong / on / þe oþer. Huo þet oþerlaker deþ : he is manslaȝte / and him-zelue damneþ ase zayþ þe wrytinge. Zuych can zigge his pater noster : him were betere þet he were stille. uor he let his domesman : ayens him.

We are all one
[Fol. 85. a.]
body in Christ
Jesus.

Whoso hateth an-
other is a mur-
derer.

Ine þise bene þet we doþ to gode. we him bezecheþ one yefþe of þe holy gost / þet is y-cleped / þe yefþe / of connyng. þet makeþ þane man ine þoȝte and uol of wytte. þes gost him sseweþ huet he is. and ine huet peril he is. and huannes he comþ. and huyder he geþ. and þet he deþ. and þe misdede þet he heþ ydo. and hou moche / he heþ hyer ywonne. and hou moche he ssel. And huanne he yziȝt þet he ne heþ huermide endy : þanne him deþ þes gost wepe / and grede merci to god / and zigge. 'Lhord / uoryef me mine dettes. þet byeþ myne zennen. Vor ich am mochel ine dette ayen þe / and uor þe queades þet ich hadde ydo. and uor þe guodes þet ich hadde uoryete / and ylete to done. þet ich myȝte / and ssolde hadde ydo. And uor þo guodes þet þou me hest ydo. and þine greate guodnesses þet ich hadde eche daye onderuonge / huyche ich hadde kueadliche yvzed / and þe kueadliche yserued. And þeruore lhord ich ne hadde huer-of maki þe yeldinge : uoryef me þet ich þe ssel.' Huanne þes gost him heþ zuȝ alyȝt / þet he knaup his defautes : and þanne him deþ keste out of þe herte alle wreþe / and alle hate / and al to uoryeue his euele wyyl / yef þer is eni. and yef þer ne is : he is ine wyll and ine porpos uor to uoryeue mid herte / yef me him misdeþ. And þanne may he zigge wel. 'Vayre uader uoryef ous oure misdedes / ase we doþ to ham : þet ous haddeþ misdo.'

In this petition
we ask God for
the gift of know-
ledge,

whereby man
sees what he is,
and in what peril
he is,

and seeing his
own imperfec-
tions, he asks
mercy of God,

and forgiveness
for his great sins

When he knows
his faults,

he casts out ill-
will from his
heart,

and then is he able
to say, "Father,
forgive us our
misdeeds as we do
to them that have
wronged us."

The 6th petition
of the Pater
Noster.
"And lead us not
into temptation."
The burnt one
dreads the fire,

so the sinner who
is forgiven is
afraid of falling
into sin.

The devil is the
tempter,

but when he beat-
eth our backs,
he is making our
crowns of bliss,
as when one dub-
s a knight, by
smiting and beat-
ing upon the back
The devil tries to
draw man from
God.

[Fol. 35. b.]
In this petition
we ask help of
God in our battle,
as well as the gift
of pity.

We say, "Sweet
Father, make our
hearts fast, so
that no tempt-
ation may shake
them."
We do not pray
not to be tempted,

ÞE ZIXTE BENE OF ÞE HOLY PATER NOSTER.

Et ne nos inducas in temptationem. þe ybernde :
uer dret. and þe ilke þet oþerhuyl yuallē is in-to zenne.
huanne þe zenne him is uory[e]ue: he is þe more milde :
and þe more dreduol / and þe more he heþ *grater* drede
of uondinge. þeruore bit he hier to huam god his mis-
dedes uoryeþ / þet he hine loky uram ayen-uallinge.
Et ne nos inducas in temptationem. þet is to zigge.
'Vayre zuete uader / ne led ous naȝt in-to uondinge.' þe
dyeuel is þe uondere. vor hit is his creft / huer-of he
serueþ ine godes house / uor to proui þe newe knyȝtes.
and yef þe uondinge nere guod and uremuol to guode /
god þet al makeþ uor oure guode / nolde naȝt þolye þet
hi come. Ac ase zayþ sant bernard. huanne þe uondere
ous knokeþ ope þane reg : he ous sseþþ oure corounes
of blisse. Ase þe ilke þet ope þe regge of þe guode
knyȝte / smit and beat / him ssept his los : and his
blisse. þe dyeuel þerto *proprelliche* uondeþ þane man :
þet he hine myȝte wyþ-draȝe uram þe loue of god.
þeruore bit sainte pawel his deciples / þet hi by yzet
ase tours. yroted ase trawes : in loue. zuo þet non
uondinge him ne moȝe refye / ne rocky. þeruore ine
þise bezechinge we acseþ help of gode ine oure batayle /
and þe yefþe of pité. þet is a grace þet bedeaweþ þe
herte and makeþ his zuete and reuþeuol. and makeþ
his al become grene / and berþ ynoȝ frut of guode
workes wyþ-oute and wyþ-inne erþe / strengþi his roten
ine þe erþe of libbende. þet is ase þet guode mortyer /
huer-of me makeþ þe guode walles sarzineys þet me ne
may naȝt breke / ne mid pic / ne mid mongenel.
þanne huanne we ziggeþ. *et ne nos inducas in tempt-
acionem.* þet is to zigge. 'Vayre zuete uader / make oure
herten ueste / an stedeuest / þet hi ne ssake uor none
uondyngþe þet to hare comp.' We ne byddeþ naȝt / þet
we ne ssolle by uonded : Vor þet were a fole bezech-

inge / and ssamuol. Ase þe zone of a guod man þet ssel by a newe knyzt him bezekþ. 'Leue uader ich þe bidde þet þou me loki þet ich ne guo neuremo : ne to ioustes / ne to tornemens.' We wyllep wel þet we by yuoned. vor hit is oure ureme ine uele maneres. uor we byeþ þe more ymylded / and þe dreduoller / and þe more wys ine alle þinges. and þe more worþ / an þe more asayd. Vor ase zayþ salomon. Ze þet ne heþ þise uondinges : he ne may noþing wel conne. bote ase me kan þe batayle of troye / be hyere-zigginge. Vor he ne may him-zelue yknawe / ne him uestni ine þe strengþe of his uyendes / ne hare sotylhede. and hou god is trewe to þe nyede / his uryend uor to helpe. ne of hou uele zennes / ne of hou uele perils / he heþ þe ofte yloked. and uor alle þise skeles / he ne ssel nazt arizt conne god louie / ne him þonki of his guode. Ac we him biddeþ þet he loky oure herten / þet hi ne guo in-to uondyng / þet is þet hi ne consenti. Vor al þet is of ous : we byeþ zuo poure / and zuo fyeble / þet we ne moze nazt ane time of þe daye þolye þe asayinges of þe dyeule : wyþ-oute þe help of oure lhorde. And huazne he ous fayleþ : we guoþ þer-in. Huazne he ous helpþ : we wyþstondeþ. and we uyzteþ / and we ouercomeþ. And þeruore we ziggeþ. 'Lyeue uader ne led ous nazt in-to uondinge. þet is ne þole nazt / þet we go in-to consentinge.'

but we desire to be tempted, for that is our profit,

for otherwise we can know nothing of these trials,

nor learn how to fortify ourselves against the fiend.

We entreat God that our hearts may not consent to sin.

When He helpeth us then we fight and overcome.

ÞE ZEUEDE BENE OF ÞE HOLY PATER NOSTER.

The 7th petition of the Pater Noster.

Sed libera nos a malo / amen. Saynt austin zayþ. þet þe oþre vices ous makeþ oþer þe kueade to done : oþer þe guodes lete to done. Ac al þet me heþ ydo. and alle þe yefþes þet he heþ yporchaced : prede is ine wille to destrue / and to benime. An þeruore h[u]azne god heþ y-yeue to man þet he him heþ ybede ine þise zeue benes beuore yzed. þane uerst hit is nyed uorzope : þet he him delyuri of þe kueade / and of his aspiinges.

"But deliver us from evil."

All the gifts we have of God, pride seeks to destroy,

wherefore we ask

God to deliuer us
from evil.

We entreat to be
delivered from
the devil and his
sleights.

We pray for the
gift of fear, so
that we may be
delivered from all
sins.

[Fol. 36. a.]

And þeruore comþ alast þis bene / ase þe efter-ward /
þet zayþ þous. *Sed libera nos a malo. amen.* þet is to
zigge: 'Lyeue uader deliure o[u]s of þe kueade. þet is to
zigge: of þe dy[e]uele. and of his sleþes. þet we ne lyese
be prede / þe guodes: þet þou ous hest y-yeue.' Inne
þise bene we him biddeþ / þet he ous yeue þe yefþe / of
drede. huer-by we ssole by delyured of þe kueade / and
of alle oþer kuead. þet is of alle zene / and of alle
perils ine þise wordle: and ine þe oþre. Amen.

Nou hest þou y-herd þe notes / þet me kan noty ope
þise zonge þet god made. þet is þet pater noster. Nou
loke þet þou hit conne wel zinge ine þine herte. Vor
grat guod þe ssel beualle: yef þou zuo dest.

ÞE ZEUE YEFÞES OF ÞE HOLY GOST.

The seven gifts
of the Holy
Ghost.

It behoveth us to
speak with rever-
ence of these
gifts.

1. We shall say
what are the gifts,
2. why they are
so called,
3. why gifts of the
Holy Ghost,
4. why seven, and
neither more nor
less,
5. what good they
do us.

A blissful bridal
was made in the
womb of Mary
when God's Son
espoused our flesh
and nature.

Many fair gifts
He brought to his
spouse.

Christ was the
flower of Nazareth.

Efter þe zeue benes þet byeþ y-contyened ine holi
pater noster: ous be-houep to spekene mid greate reuer-
ence / of zuo heze materie / ase of þe zeuen holy yefþes
of þe holy gost / ase he himself ous ssel teche. And
uerst we wyllep zigge: huyche byeþ þe yefþes. Efter-
ward h[u]eruore hi byeþ y-cleped / yefþe. and huereuore
yefþe of þe holi gost. Efterward huereuore þer byeþ
zeuen / ne mo / ne les. and efterward of þe guodes þet hi
ous doþ. Wone is and cortayzie / þet h[ua]nne man is
riche / and worþi / and noble / and comþ to his spouse /
and he hise louep mid al his herte and hire brengþ of
his ioiax. Ysaie þe profete yzeþ ine goste þe ilke blis-
uolle bredale / þet wes ymad ine þe wombe of þe blisfolle
mayde marie / huaanne godes zone nom / and spousede
oure zoster and oure uless. oure manhode / and oure
kende. Yef we telleþ þe ioiax and þe uayre yefþes þet
he brozte mid him uor to yeue to his spouse / and to
his eldringes / and zayde þous þe zuete profete wel
corteisliche. 'Of þe rote of iesse ssel guo out a yerd /
þet ssel bere þet flour of nazareþ.' þet is to zigge: þet
flour / of flours. Vor nazareþ: is asemoche worþ / ase

flour / and *grace*. ase moche ase cos. and ope þet flour :
 him ssel resti þe holi gost. þe gost of wysdome : and of
 onderstondinge. þe gost of strengþe : and of uirtue. þe
 gost of wytte : and of pité. þe gost of godes drede. þise
 byeþ þe *graces* huer-of he wes al uol / uram þe time þet
 he wes onderuonge in-to þe wombe of his moder. ase þe
 greate ze is uol of wetere / and welle of alle weteres /
 zuete / an zalte. huer-of hi wetereþ al þe wordle. Alsuo
 wes he ase zayþ sayn Ion / zuo uol of *grace* and of
 zoþe / þet of his uolhede : we nimeþ al. þise zeue
 gostes / and þise zeue yefþes we onderuongeþ al / mid
 þe holy *crisninge*. Ac ase þe *graces* bodiliche þet god
 yefþ to þe childe / ine wytte / ine guodnesse / and ine
 strengþe / and ine oþre *graces* þet he yefþ to his wylle.
 to echin he him sseweþ litel / and litel. ase þet child
 wext / and comþ uorþ. Alsuo is he in his *graces* gost-
 liche be þan þet ech profiteþ ine guode / and agrayþeþ
 his herte / and him yefþ to gode : be þan þet god him
 yefþ more / and more of *grace*. And þet sseweþ þis
 yefþe be worke / þe on : ine þe on. and þe oþer / ine þe
 oþer. ase hit lykeþ þe holy gost / þet his todelp to his
 wille. ase zaynte paul zayþ. þanne ine ous beginneþ
 þise *graces* ase þe uirtues ine loz. and sseweþ an hez.
 And þet is of drede. þanne ine wysdome. Vor drede
 is beginninge of wysdom. ase zayþ dauid. Ac ine him
 weren echedaye alle þe *graces* / and alle þe uirtues wel
 uolliche wyþ-oute enie mesure. and þeruore his zet þe
 profete dounward / ech yefþe be þe ordre of hare ding-
 neté. Alsuo ase zeue benes byeþ yzet beuore be þe
 ordre of hare dingnetes. þe hezeste beuore. and þe lozeste
 efterward.

From His birth
 He was full of all
 graces,
 as the sea is full
 of water.

And we partake of
 His fulness.
 We receive these
 holy gifts with
 holy christening.

At first in a less
 degree,

but increasing
 more and more in
 those who use
 them aright.

These *graces* be-
 gin low and rise
 high.

Fear is the begin-
 ning of wisdom.

[Fol. 36. b.]

HUERUORE HI BYEþ Y-CLEPED YEFþES.

þise *graces* byeþ yhote yefþes uor þri skeles. Verst
 uor hare dingneté and hare worþ. yef me yefþ ine þe
 kinges cort ane robe to ane childe / oþer ane poure

Why they are
 called gifts.

1. These *graces*
 are called gifts
 for their dignity
 and worth.

manne : ane dissuol of pesen / þet ne is no þing þet by worþi to by ycleped yefþe of kyng. Þeruore saynt iacob clepeþ alle þe oþre guodes þet god yefþ / and timliche / and gostliche. nauzt yefþes : ac y-yeue. þet by chonginde / and guoinde. Ac þise graces he clepeþ yefþes uolueid. Vor he his ne yefþ to nonen : þet he ne yefþ him-zelue. Þe oþer scele is / uor þet þe oþre graces / and þe oþre guodes he ous lenþ uor to usy ine þise liue. Ac þise byeþ yefþes arizt wyþ-oute wyþnymyng / and wyþ-oute lere. Vor huanne þe oþre ssolle fayli / þise ssolle ous bleue. Þanne byeþ hi zuo propreliche oure : . þet we his ne moze nauzt lyese wyll we nolle we. ase we moze þe oþre. Þe þridde scele and þe hezeste is. uor þer byeþ yefþes clenliche be loue. and þou wost wel þet yefþe lyst þane name of yefþe : huanne hit ne is nauzt y-yeue clenliche be loue. Vor huanne þe yeuere heþ zizþe to his ozene prou : þet ne is no yefþe : ac rapre is chapuare. Huanne he zyzþ guodnesse onderuonge / oþer seruice / þet ne is no yefþe / ac hit is rapre dette y-yolde. Ac huanne þe yefþe comþ propreliche and clenliche¹ of þe welle of loue wyþ-oute prou. wyþ-oute yefþe. wyþoute drede. wyþ-oute enie dette : þanne is hit arizt ycleped / yefþe. Huerof þe filosofe zayþ. þet yefþe / is yeuyng : wyþoute ayen-yefþe. þet is wyþ-oute onderstondinge of ayenyefþe. ac wyþoute more : uor to zeche loue. Ine zuycþe manere god yefþ ous his yefþes clenliche / uor þe loue þet he heþ to ous / and uor to gaderi oure herten. and oure loue. and uor þise scele : propreliche hi byeþ y-cleped / yefþes.

All other gifts are changing and going. These graces are given to us by God Himself.

2. Other graces are lent us to use in this life, but these shall ever remain with us.

3. They are given by love.

A gift becomes chaffer when the giver has an eye to his own profit.

A gift comes from the well of love, without reward, fear, or debt.

God gives us His gifts for the love He hath to us.

Why they are called gifts of the Holy Ghost.

1. Works of might belong to the Father; works of wisdom to the Son; works of goodness to the Holy Ghost.

HUERUORE HI BYEþ Y-CLEPED YEFþE OF þE HOLY GOST.

Ac hueruore hi byeþ y-cleped / yefþe of þe holy gost : þanne² yefþe of þe uader / and of þe zone. uor alle hire dedes / and hire yefþes byeþ *commun.* (!) þer-to byeþ tuaye sceles. Þe one. uor þan þet ase workes of myzte / byeþ approped to þe uader. and þe workes of

¹ MS. *chenliche*

² more þanne ?

wysdom / to þe zone : alsuo þe workes of guodnesse : to þe holy gost. vor¹ guodnesse is / ase zayþ sanyt denys / to lere him-zelue. Vor yef a man yefþ þet him naȝt ne costneþ : þet ne is naȝt *grat* guodnesse. Ac uor þe holy gost. be þyse zeue yefþes / spret him-zelue ine oure herten / ase zayþ zainte paul / ase be zeue streames. þeruore hi byeþ *proprelliche* y-cleped yefþes of þe holy gost. Vor he is þe welle. hy byeþ þe streames. And þe oþer scele is / uor þet þe holy gost is *proprelliche* þe loue / þet is betuene þe uader / and þe zone. and þeruore þet loue is þe *propre* / and þe uerste / and þe heȝeste yefþe : þet man may yeue / þet ariȝt yefþ. and ine þise yefþe : me yefþ / alle þe oþre. and wyþoute þisen : non oþer yefþe ne is naȝt ariȝt y-nemned yefþe. þeruore is ariȝt þe holy gost *proprelliche* / yefþe / and yeuere. Vor he him yefþ : and is y-yeue. Ine echen of þise zeuen þet he yefþ uor to *confermi* oure loue to his / þet hi by feruent / and guod / and zoþe / and clene.

[1 MS. wor]

These gifts spread
in our hearts as
by seven streams.The Holy Ghost is
the well, the gifts
are the streams.
2. The Holy Ghost
is the love be-
tween the Father
and Son.
Love is the high-
est of all gifts.The Holy Ghost
is gift and giver,
for he giveth and
is given.
[Fol. 37. a.]

HUERUORE IS MAN Y-BORȜE.

Vor tuo þinges is þe man yborȝe. be þe be-uliynge of kueade : and do þet guode. þet kueade beuly / and hatie : ous deþ þe yefþe of drede. þe oþre zix doþ ous þe guodes to done. þe yefþe of drede is þe doreward to þe greate þreste. þet is to zigge : to þe greate þreapninge of godes dom / and of þe pine of helle. þet is echedaye / aredy and arise. þet is þe wayte of þe castele / þet neure ne slepp. þet is þe wyed hoc of þe gardine þet uordeþ al þet kueade gers. þet is þe hor-dyer þet lokeþ þe herte / and alle þe guodes þet byeþ þerinne. þe oþre zix yefþes / ous makeþ þe guodes to done.

Why man is
saved.1. By eschewing
evil.2. By doing good.
The gift of dread
causes us to flee
from evil.The other six gifts
enable us to do
good.The gift of dread
is the door-
keeper.
the watch of the
castle,
the weed-hook of
the garden.

Nou sselt þou ywyte / þet ase þe briȝ[t]nesse of þe zonne þet þou izixt yefþ liȝt to þe wordle and uirtue / and strengþe to alle þe þinges þet wexeþ and comeþ to þe wordle. alsuo deþ þe holy gost þet aliȝt in heuene

The sun gives
light to the world,
and virtue and
strength to all
things in it ;
so the Holy
Ghost gives light

to those who are in grace. There are three stages of folk in heaven.

1. The nearest to God see and hear Him.

2. The middle ones are like barons and bailiffs.

3. The lowest are as serjeants (servants).

So are there three states of God's sons on earth.

1. Those who live by God's behests.

2. Those who have their hearts in heaven and their bodies on earth.

3. The third govern themselves and others by God's behests.

The two first of these six gifts (knowledge and pity) belong to those of the first state. The two middle ones (counsel and strength) belong to those of the second stage. The two last (understanding and wisdom) belong to those of the highest state.

and ine erþe alle þo þet byeþ in grace / and men / and angles. And al alsuo ase ine heuene / heþ þri stages of uolke / ase zayt saynt. denys. huer-of þe on is hezere. þe oþer men. þe þridde lozest. þe hezeste / byeþ ase þo / þet byeþ of þe kinges consayle. þise byeþ alneway mid god þe nixte þazne þe oþre / and yzyeþ and yhereþ / and him : and his priuites. þe men [midliste] / byeþ ase þe barouns / and þe baylifs þet gouerneþ and wtyyeþ þe kingriche / and guoþ / an comeþ. and lyernieþ of þan of þe consayle. an þet hi hoteþ and makeþ hit do oþren. þe lozeste / byeþ ase sergons and þo þet byeþ ine office / and habbeþ þe mestyeres / and doþ þe offices / and þe messages ase me ham zayþ. In þo manere / and in þo uorbysne heþ he þri states of godes zone ine erþe. Huiþe þe holy gost / let / and condueþ / ase zayþ sainte pael. þe on stat is of þan / þet byeþ ine þe wordle and libbeþ be godes hestes. and be þet hi leueþ / and yhyereþ of hyre ouerlynges. þe oþer stat is of þe stedeueste / þet of al habbeþ þe herten out of þe wordle / þet ysyeþ god ase moche ase me may ine þise lyue. and habbeþ hire conuersacion ine heuene / and þe bodyes ine erþe. and þe herten mid god. þe þridde byeþ ine þe middel stat / þet gouerneþ. wel / oþer ham / oþer oþre. and libbeþ be þe hestes of god. þise þri maneres tekþ þe holy gost / and let / and gouerneþ / be þise zix yefþes. and ham to-delþ þise graces to echen to his wylle ase zayþ þe apostel. þe tuo uerste of þise zix yefþes / belongeþ to þan / þet byeþ of þe uerste stat. þe yefþe of conynge : ham tekþ. And þe yefþe of pité : makeþ ham to bidde. þe tuo midleste / belongeþ to ham of þe middel stat. þe yefþe of red : ham gouerneþ. And þe yefþe of strengþe : uoluelp þe nyedes. þe tuo laste / belongeþ to ham of þe hezeste stat. þe yefþe of onderstandinge : his alyzt. þe yefþe of wysdom / hise makeþ stedeuest / and his confermeþ / and ioyneþ to god. An

oþer skele þer is / hueruore þer byeþ zeuen. Vor þe holy gost be þise zeue yeffes : bestreþþ þe zeue zennes uram þe herte. and plontep / and norisseþ zeue uirtues con[t]raries / þet makeþ man stedeuestliche yblyssed. þise byeþ þe guodes / þet þe holy gost makeþ ine herte huer he descendep be þise zeue yeffes. Ac erþan ich decendi to þe uirtues þet byeþ con[t]raries to þe zeue zennes : ich þe wylle speke ssortliche / of zeue oþre uirtues. huer-of þe þri byeþ yclieped¹ : godliche. and þe uour byeþ y-cleped cardinals.

The seven gifts strip away the seven sins from the heart.
[Fol. 37. b.]

I will now speak of seven other virtues, whereof three are godly and four cardinal.

OF ÞE ÞRI UERSTE UIRTUES.

þe þri uerste clepeþ saynte paul : beleaue. hope. and charité. and byeþ ycleped / godliche. Vor þet hi ordayneþ hare herten to god. Beleaue / ase zayþ saynt austin : ous zet onder god. and hi ous deþ beknawe / and to byknawe. to þe lhorde / of huam we healdeþ al þet we habbeþ. of guode. Hope : zayþ. hi ous arereþ to god / and ous makeþ strang / and hardi / uor to ondernime uor him þet hi þet paceþ uirtue of man. Charité. þis zayþ. hi ous ioyneþ to god. Vor charité ne is oþer þing bote dyere oninge. uor hi deþ of þe herte and of god : al on. ase zayþ saynyte Pol. Beleaue / y-zigt ine gode þe hezeste zoþnesse. Hope. cuerlyche heznesse. and ouerliche magesté. Charité. ouerliche guodnesse. þise þri uirtues byeþ to-deld be þri degres of loue. Vor þri þinges me loueþ ane man. Oþer uor þet me heþ y-herd grat guod of him. Oþer uor þet me onderstant grat guod of him. Oþer uor þet me heþ onderuonge grat guod of him. þise þri maneres of loue : byeþ ine þise þri uirtues. Loue of beleaue : hyerþ ine dede. Loue of hope : uelþ þane smel / and zekþ. Loue of charité : nimþ. and zikþ. and zuelþþ / and halt.

Of the three first virtues.

Belief, hope, and charity, are called godly, they direct the heart to God. By belief we acknowledge God.

Hope raises us to God.

Charity joineth us to God.

For three things one loveth a man.
1. Having heard some great good of him.
2. Having learnt great good of him.
3. Having received great good of him.

These three kinds of love are in these three virtues.

¹ MS. *ychepeð*

Of the four cardinal virtues.

God giveth and teacheth us them a hundred times better than the old philosophers.

1. Sleight (Prudence). 2. Temperance. 3. Strength. 4. Doom (Justice), are the four cardinal virtues.

1. Prudence keeps man from being beguiled. 2. Temperance preserves man from being marred by wicked love. 3. Strength bears him up against sorrow.

These are the four towers that make the house of the good man sure and strong.

Of the office of the four virtues.

[Fol. 33. a.] These four virtues have diverse offices.

Prudence hath three offices to direct man aright as to thought, word, and deed.

OF ÞE UOUR UIRTUES CARDINALES.

Of þe uour uirtues cardinales spekeþ moche þe yealde filosofes. Ac þe holi gost hise yefþ / and tekþ / betere an hondredsiþe. ase zayþ salomon ine þe boc of wysdome. Of þise uour uirtues þe uerste me clepeþ/slezþe—. þe oper temperance. þe þridde/strengþe. þe uerþe / dom [rihtuolnesse]. þise uour uirtues byeþ y-cleped cardinals. uor þet hi byeþ hezest among þe uirtues / huer-of þe yealde filosofes speke. Vor be þise uour uirtues þe man gouerneþ him-zelue ine þise wordle. ase þe apostles gouerneþ holy cherche be his cardinals. Sleþþe : lokeþ þane man þet he ne by be none sleþþe of þe kueade y-gyled. Temperance. þet he ne by be none kuede loue amerd. Strengþe. þet he ne by be tyene. oper be drede. oper be zorþe : ouercome. þise þri hyeldeþ man ine good stat auorye him-zelue. Dom. hine zet ine ordre and ine riht stat a-yens oþre. Vor hi yelt to echen al þet his is. þise byeþ þe uour tours ine þe uour cornyeres of þe house of þe guode manne / þet makeþ þet hous ziker and strang. Sleþþe : hit wereþ wyþ þet yeast be porueynge aye þe perils. Temperan[ce] / aye þet zouþ. aye þe wykkede hetes. Strengþ. aye þet norþ. aye þe wyckede cheles. Iustice. ay[e] þe west. a-ye þe wyckede raynes.

OF ÞE OFFICE OF ÞE UOUR UIRTUES.

þise uour uirtues habbeþ diuerse offices / and mochel ham diuerseþ ine hire workes / ase zayþ an ald filosofe þet hette platoun ine his boc þet he made of þe uour uirtues. and hise to-delf wel sotilliche. and zayþ. þet sleþþe heþ þri offices. uor be þise uirtue al þet man deþ / and zayþ / and þengþ. al he dizt / and let / and reuleþ to þe lyne of scele. ne noþing he nele do : bote riht and scele. And ine alle his workes he him porueyþ þet hi by do / by þe ordinance / and by þe wyll of

god / þet al y-zijþ / and demþ. A grat lhord ssolde he
by ase me þingþ / þet þise onelepi uirtue hedde : and
be þise þri þinges him gouernede.

TEMPERANCE.

þe uirtue of temperance heþ þri offices. Vor herte
þet þise office heþ ne wyle / ne ne wylneþ þing : þet
makeþ to uorþenche. Ine none þinge he ne agelt þe
laþe to louie zikerliche. and onder him of scele he zet /
and dret alle þe couaytises of þe wordle. þet is to
zigge. he þet heþ þise uirtue. he him loki / þet he ne
by amerd be þise þri þinges þet þe wordle ssent. ase
zayþ saint Ion. zenne of ulesse : and prede of herte.
couaytise of þe wordle.

Temperance.

The virtue of tem-
perance hath
three offices.

It keeps man from
being marred by
the sin of the
flesh, pride of
heart, and the
covetousness of
the world.

STRENGþE.

þe uirtue of strengþe / heþ alsuo þri offices. Vor
huo þet þise uirtue heþ : he him a-rereþ an heþ a-boue
þe perils þet byeþ ine þe wordle. No þing him ne dret /
bote vileynie.

Strength.

This virtue hath
three offices, and
raiseth man above
the perils of the
world.

Aduerseté / and prosperité / he berþ / and þoleþ
wyp-oute wepinge. ne ariþthalf ne alefthalf. Wel ssolde
he by guod knyzt / þet ine þise þri þinges were wel y-
proued. þise þri uirtues armenþ / an ordayneþ. and
agrayþeþ man / ase to þri deles of þe herte / þet me
cliepeþ¹ scele. loue. and strengþe. Prudence / lokeþ
þane scele² / þet hi ne bi becazt. Temperance / lokeþ
þane loue / þet hi ne by amerd. Strengþe. lokeþ þet
wyl : þet hi ne by ouercome.

It governs the
three faculties of
the heart,—reason,
love, and
strength.

RIȜTUOLNESSE.

Riȝtuolnesse³. makeþ þane man ordeneliche libbe
amang opren. Vor ase zayþ platon. þis is þe uirtue /
þet makeþ þet þe man a-yens echen deþ þet he ssel do.
Vor hi yelt reuerence to ham þet byeþ a-boue. loue to

Rightfulness.

Rightfulness
makes man to
live orderly
among others,
to yield reverence
to those above
him,

¹ MS. chepeþ² MS. sclele³ MS. Þiȝtuolnesse.

to love his equals,
and to show kind-
ness to those be-
neath him.

Philosophy sig-
nifies the love of
wisdom.

The old philoso-
phers who strove
to climb unto the
Hill of Perfection
by strength of
their own virtue,
put so-called
Christians to
shame, who, hav-
ing the true be-
lief, yet wallow in
the mire of this
world.

[Fol. 38. b.]

Wherefore saith
St Paul, that the
pagans doing the
law without the
law shall judge us
that have the law
and do it not.

Virtue without
charity is like a
dead coal or dead
man.

The four cardinal
virtues are four
kinds of loves.

Prudence is the
love of the heart
whereby he for-
sakes all that may
harm.

Temperance en-
ables man to give
himself wholly to
God.

ham þet byeþ beside. grace to ham þet byeþ beneþe.
Be þise uour uirtues ydo / is þe man worþi þet he by
gouernour uerst of him-zelué. and efterward of opren.
Ine þise uour uirtues ham studede þe yealde filozofes
þet al þe wordle onworþede / and uorlete / uor uirtue
to zeche and wysdom. and þeruore hi were y-cleped :
filosofes. Vor filozofé is ase moche worþ : ase loue of
wysdome. A. god hou hit ssolde ous ssende and astonie /
huanne þo þet weren paenes / and wyþ-out laze y-write
þet naȝt ne couþe of þe zoþe grace of god / ne of þe
holy gost : ne wenden. hi cliuen in to þe helle of per-
feccion of liue be strengþe be hire oȝene uirtue / and
ne daynede naȝt to loki ope þe wordle. And we þet
byeþ cristene / and habbet þe zoþe beleaue and conne
þe hestes of god and habbeþ þe grace of þe holy gost.
Yef we yzeȝe þet we miȝte more ine one daye profiti /
þanne hi ne moȝe ine one yere y-hol / we waleweþ ase
zuyn hyer beneþe / ine þise wose of þise wordle. þeruore
zayþ sanynte paul / þet þe payens þet byeþ wyþ-oute
laze / and doþ þe laze. ate daye of dome : hi ssolle ous
deme / þet habbet þe laze / and naȝt hise doþ. Ac uor
þan þet hi ne hedden naȝt riȝte byleue / ne þane holy
gost / ne none uirtue. ne lyf / ne zoþe beknewynges : hi
ne¹ moȝe y-wyte hou moche þet hi weren uayre / uor ase
moche ase þer is be-tuene dyad col / and quyk / man
dyad / and man libbinde : ase moche þer is be-tuene
uirtue þet is wyþ-oute charité / þet is þe guodnesse /
and þe worþ / and þet lyf of þe opre uirtues. Huer-of
saynt austin huanne he specþ of þise uour uirtues / he
his to-delf be uour maneres of loue. and be uour þinges
þet zoþ loue makeþ. þanne he zayþ / þet þe uirtue of
prudence : is þe loue of herte. þet wyslyche uorlet / al
þet him may derie : and chyst al þet him may helpe.
and habbe þet he loueþ / þet is god. þe uirtue of tem-
perance is þe loue of þe herte / huerby he him yefþ y-

¹ MS. no

holliche and wyþoute corrupcion to þet ha loueþ / þet is to god. þe uirtue of strengþe / is þe loue of herte / huer-by he þoleþ strongliche alle þinges þet moze come / uor þet he loueþ. Iustice / is þe loue of herte / huer-by he serueþ onlepiliche and wyþ-oute more / to þet he loueþ. þet is to god. and uor zuo moche deþ onder uot alle oþre þinges. þanne dom zet man / ine his rihte stat. þet is aboue alle þinges / and onder god. Wyp-oute þise uour uirtues non ne may cliue in-to þe helle of perfecion. Vor huo þet wyle zuo heze clyue / him behouep ate uerste þet he hadde prudence / þet him makie to onworþi þe wordle / and strengþe þermide / þet him yeue grat herte / of grat þing to onderuonge. and uolzi. Of oþerhalf þet he hadde temperance / uor þet he ne by to moche y-charged. and rihtuolnesse þer-mide / þet is þe rihte peþ. and him ssewy godes riche. ase god dede to Iacob. ase zayþ þe boc of wysdome. Huo þet þise uour uirtues mihte zuo hadde / he ssolde by wel perfect / and yblissed ine þise wordle / and more ine þe oþre. Vor he ssolde by ine payse of herte. and ine blisse gostlych / najt ne sso[1]de him faily / ac wexe ine god þet he ssolde hadde ine him / ine huam he him ssolde lyky.

Strength enables him to endure all things.

Justice is the love whereby he serves God and putteth all other things under foot.

Without these four virtues none may climb unto the Hill of Perfection.

Whoso had these virtues should be blessed and perfected in this world, and more in the other.

Nou we ayen comeþ to oure kende. and bidde we mid al oure herte / þane holy gost / þet tekþ þe hertes. þet he by oure auocat / and ous teche to sseawy hou he be þise zeue yefþes : bestrepeþ þe zeue zennes of oure herten. and he zette / and norissy þe zeue uirtues.

Let us pray the Holy Ghost to teach and show us how He, by these gifts, strippeth the seven sins from our hearts.

OF ÞE YEFÞE OF DREDE.

þe yefþe of drede : is þe uerste / of þe yefþes. þet kest out alle þe zennes of þe herte. ase we haddeþ yzed beuore wel propreliche. He bestrepeþ þe rote of prede. and zet in his stede : þe uirtue of mildenesse. Nou loke and onderstand wel hou : þe zenezere þet slepp ine dyadliche zenne / is ase þe ribaud and dronke / þet hep

Of the gift of dread.

The gift of dread casteth out all the sins from the heart.

It strippeth the root of pride, and setteth in its stead

[Fol. 39. a.] the virtue of meekness. The sinner is like the drunkard.

who knows not
his nakedness and
poverty.

The first good that
the Holy Ghost
doth to the sinner
is to bring him to
his senses.

so that he may
see how low he
has fallen.

and how waste-
fully he has
squandered his
heritage.

The sinner is as
one in prison, in
irons and fetters,
and strongly
guarded, as was
St Peter in
Herod's prison.

The wretch
thinketh not of
the gibbet, but
sleepeth and
dreameth that he
goeth to feasts
and weddings.
The Holy Ghost is
as the angel that
awoke St Peter
and delivered him
out of the hand of
Herod, for he
arouseth the sin-
ner and delivers
him out of the
power of the
Devil.
The sinner ween-
eth to be strong,
yet he hath Death
under his clothes.

The Holy Ghost
is the good physi-
cian.

al uorlore in þe tauerne / and is zuo naked and zuo
poure : þet he ne heþ nazt. ac nazt he hit ne uelþ ne
playneþ. Ac he wenþ by a wel grat lthord.

Ac þanne he heþ y-slepe / and comþ to him-zelue :
þanne he yuelþ his kuead / and knauþ his folye / and
him playneþ of his harm. þet is þet uerste guod þet
þe holy gost deþ to þe zenezere / huazne he him uisiteþ.
Vor he him yelt his wyttes / and his onderstoundinge /
and him brengþ ayen to him-zelue. zuo þet he him
knaup / and him reuertep huet guodes ne heþ uerlore /
and ine huet pouerté he is y-ualle be his zenne. ase
dede þe guode mannes zone þet his eritage wastede and
dispendede ine ribaudie and leuede lecherusliche /
alhuet him behouede to loki zuyn. ase oure lthord ou
makeþ þise uorbysne ine his spelle. Atenende þe
zenezeres ¹ ase zayþ salomon is ase þe ilke þet slepþ
amide þe ze / and þet ssip spilþ / and he nazt hit ne
uelþ / ne none drede ne heþ. Ac huazne þe holy gost
him awakeþ : þanne yuelþ he and ziyþ his peril / and
beginþ to habbe drede of him-zelue. And yet eft þe
zenezere is ase þe ilke þet is ine prisone in ysnes and
ine ueteres / and ine greate lokinge / ase wes saynte
peter ine herrodes prisone. and þe wrechche ne þengþ
of him þet hine halt : ne of þe gibet þet him abit. ac
slepþ and met þet ha geþ to festes and to bredales. Ac
þe grace of þe holy gost is ase þe angle þet awakede
zaynte petren / and him deliurede of þe hand of herrode.
uor hi awakeþ þane zenezere / and him deliureþ of þe
hand of þe dyeule. Ateende ² þe zenezere is ase þe ilke
þet wenþ by strang / an hol / and he heþ þane dyap
onder his cloþes. Vor he heþ þe kuede humours and
corruptes ine þe bodye / huer-of he ssel sterue wyþ-inne
ane monþe. and he wenþ libbe yet uourti yer / ase
zayþ elyuans ine uers of þe dyape. Do away þe scoffes
and þe scornes. uor zuich me wrikþ onder his cloþes
þet wenþ by strang and hol. Ac þe holi gost is þe guode

¹ zenezere ?

² Atenende ?

leche / þet amaystreþ his ziknesse / and chongeþ his humours. and him yefþ zuch a byter medecine : þet him help. and him yefþ þet lif. Also trobleþ our hord þe herte þet he wyle hele. ase zayþ dauþ in þe sautere. and him wyþ-nymþ¹ / and deþ him come ayen him-zelue to knawe / ase he dede adam : oure uerste uader efter þe zenne þo he him hedde / amang þe trawes of paradys. Hueruore he him zede: 'adam huer art þou?' þri opre acsingges made he be enne of his angles to þe pierne [of] saynt abraham / þet hette agar þo hi uleaþ uram hare lheuedi. Agar he zayde / 'huannes comst þou. Huyder gest þou. Huet dest þou?' þise þri acsingges makeþ þe holy gost to þe zenezere huanne he awakeþ and arereþ and him openeþ þe eþen of þe herte. and him yelt his wyttes and his onderstondinge. 'Huer art þou?' zayþ he : þet is to zigge: 'Yziþ wrechche ine huiche zorþes / and ine huiche perils þou art in þise wordle. Vor þou art ase þe ilke þet slepp ine þe ssipe / þet is yspild / and naþt hit not ne onderstant his peril.' 'Huannes comst þou?' þet is to zigge: 'Loke wrechche þi lif ca² arrieres / uor þou comst uram þe tauerne of þe dyeule / huer þou hest / þi lif y-wasted / and y-lore þine time / and alle þe guodes þet god þe hedde y-yeue.' 'Huet dest þou?' þet is to zigge: 'Ysy hou þou art fyeble / and brotel / and a-uorþe þet body / and a-uorþe þe zaule. þou wenst by hol / and strang. ac par auenture þou hest þe humours ine þe bodye þet þe ssolle lede to þe dyape. And ine þe zaule þou hest kueade þeawes / þet þe ssolle lede to þe dyape of helle: bote þe grace of god : þe ne werie.' Efterward. 'huider gest þou?' þet is to zigge / 'wrechche þençh / and loke / and onderstand / þet þou gest to þe dyape. oþer þou sselt ualle ine þe hand of herrodes / þet is þe dyeuel / and to his mayné.' And þeruore zayþ þe guode man. 'Man may longe his lyues wene / and ofte him lyezeþ his wrench. ase uayr weder went in-to

that masters the sicknes and giveth man such a bitter medicine that it healeth and giveth him life. Our Lord troubles the heart that he will heal.

[Nota.]

Three questions asked the angel of Hagar, when she fled from her mistress.

1. Whence comest thou? 2. Whither goest thou? 3. What dost thou?

[Fol. 39. b.]

These three questions the Holy Ghost puts to the sinner when he awaketh him and openeth his eyes. "Look," he says, "in what peril thou art." Look and see how thou comest from the devil's tavern.

See how brittle and feeble thou art, and how thy foul humours lead thee to death.

Look and understand that thou goest to death, and shalt fall into the hand of the devil.

[Loke see! Aggr.] Man thinks his life will be long, but often is he deceived.

¹ wyþ-nymþ in MS.

² ta in MS.

All shall drink
of death's drink,

wherefore repent
thee, ere thou
fall from thy
bench.
Thou goest into
hell where is fire,
brimstone, and a
thousand ever-
lasting pains.

These four
questions are
like four strokes
of thunder, that
astound and
terrify the
sinner.

How mildness
waxeth in the
heart.
The four
thoughts above
mentioned strip
the garden of
the heart of the
four roots
of pride.
These roots are
the four horns
that God showed
to Zechariah the
prophet.
The four smiths
are the four afore-
said thoughts.

[Nota.]

When man
thinketh whence
he cometh, and
understandeth
and knoweth the
poverty and vileness
of his birth,

[Fol. 40. a.]

then the grace of
God enables him
to feel his own
unworthiness.

rene / and uerliche makeþ his blench. þer ne is noþer
king ne kuene / þet ne ssel drinke of deaþes drench.
man þeruore þe beþench / er þou ualle of þi bench / þi
zenne aquench.' þou gest to þe dome / huer þou sselst
uinde : þane domes man zuo sterne / and zuo stout / an
zuo strayt / an zuo miȝtuol. þou gest in-to helle / huer
þou sselst yuinde : ver. and bernston. and a þousond
pinen / þet neure ne endeþ þe uor to pini. And þous
deþ þe holy gost to þe zenezere / þe ezen openi and [he]
yzyþ a-boue / and beneþe / and beuore / and be-hynde.
þise byeþ uour strokes of pondre / þet astoneþ þane
zenezere / and makeþ ssake / and habbe drede. And
þise uour to zizþe / byeþ þe uour smale roten of þe rote
of mildnesse. þet þe yefþe of drede zet ine þe herte of
þe zenezere huanne god him uisiteþ.

HOU MILDNESSE WEXT INE HERTE.

þe uour þoztes be-uore ysed strepeþ of þe gardine of
þe herte / þe uour rotin of pꝛede þet þer byeþ. huer-of
þe proude wenþ / of azemoche ase can habbe. oþer
azemoche he is of miȝte. oþer azemoche ase he can
conne. oþer ase moche ase can by worþ. þise byeþ þe
uour hornes. þet is to zigge : þe uour cornardyes þet
amerreþ þo contraye / þet god ssewede to zakarie þe
profete. Ac þe uour smiþes þet he him ssewede efter-
ward / þet comen efter þe uour hornes to uelle : byeþ
þe uour þoztes be-uore yzed. Vor huanne þe man þengþ
huannes he comþ / and onderstant and knauþ his
pourehede / þe vilhede / þe brotelhede of his beringe /
hou he wes beyete in zenne / and of zuo uoule matere
y-mad And y-ssape. and ine zuo poure house y-her-
berȝed. ine zuo greate pouerté y-bore. and rapre dyad
to þe zaule : þanne ybore to þe wordle. in huiche
zorȝes he wes ynorissed. ine huet trauail he heþ
yleued. hou he heþ his time uorlore. and he yzizþ
þane greate heap of his zennes. and þe guodes þet he
heþ uorlete to done. þanne him deþ¹ þe grace of god

¹ MS. *deȝ*

yuele mid herte : þet he ne is naȝt worþ. Efterward huan[ne] he þengþ huer he ys / and y-zizþ þise wordle / þet ne is bote an exil and a dezert uol of lyons an of lipars. a forest uol of þyeues an of calketreppen / and of grines. ane ze uol of storm / and of peril. a fornays anhet mid uer of zenne and of zorþe. a ueld of uiyȝt huerinne him be-houeþ eure to libbe ine werre and wyȝte¹ mid dyeulen þet zuo moche byeþ wyse / and sotil / and strang. þanne him deþ þe grace of god yuele to zoþe / and to aparceiuy his onconnyng / and þet he ne can naȝt. Ate laste h[u]anne he þengþ and onderstant his zennes and his defautes ase he is uol of zennes and ydel of alle guode. þanne him yefþ þe holy gost y-uele his pourehede / and þet he ne heþ naȝt. Efterward huanne he y-zizþ be-uore him huiderward he geþ. and he y-zyȝþ þane dyap to huam non ne may wyþstonde. he yzizþ his demere god / zuo riztuol be huas hand him be-houeþ guo. he y-zizþ þe pinen of helle / huiche non ne may ascapie. þanne yefþ him god iuele þet mannes miȝte ne is naȝt / and þet he ne may naȝt. Huanne he y-zizþ þanne / and uelþ / and onderstant þet he ne is naȝt worþ / þet he naȝt ne heþ. þet he naȝt ne deþ / and þet he ne deþ naȝt / and þet he ne may naȝt. þanne beginþ he uor to byenne poure of spirit. Ine þise uour þoȝtes / byeþ þe uour boȝes of þe rote of þe trawe of mildenese. þis trau is yzet bezide þe welle of godes drede. huer-of hit is echedaye ywetered / ine wyntre : and ine zomere. þet is ine wykkednesse and ine guodnesse. Nou sselþ þou conne þet ech of þise zeuen uirtues. huerof ich onderstonde to spekene of his stapes. huer-by profiteþ an clifþ / and wext ine þe herte. and his dedes / and his guode þeauwes / huerby hy hare sseweþ wyþ-out. Vor uirtue wext an heȝ ase palme / oþer ase cipres. oþer ase cedre. and þanne spret and keste his boȝes : an ech half.

Afterwards when he thinketh where he is, that this world is but a desert full of lions and a forest full of thieves,

then he experiences his own weakness and inability.

And, lastly, the thought of his sins and defaults shows him his utter poverty.

Thus then is the sinner led to be "poor of spirit."

The tree of meekness is set beside the well of God's fear. The seven virtues are seven steps by which one climbeth to good virtues and good deeds. Virtue groweth as high as a palm, a cypress, or a cedar, and spreadeth its boughs right and left.

¹ *uyȝte* ?

OF ÞE STAPES OF MIL[D]HEDE.

Of the steps of meekness.

This virtue hath seven steps.

The first step is to know one's poverty and defects, and to feel one's own unworthiness and villeness.

Some know their faults but do not feel them.

The second step is to feel and [Fol. 40. b.] bewail one's sins, and to endeavour to get rid of the sorrow and sickness.

The third step of meekness is to confess and shrive and cleanse our hearts of sin.

The fourth step is to desire to make known one's unworthiness.

The fifth step is to hear willingly, gladly of our own failings and imperfections.

The sixth step is a willingness to endure reproach,

Of þe uirtue of mildenesse specþ saynt ansalm. and zayþ þet hi heþ zeue stapes huerby hy cliffþ an hez / alhuet þet hi come / to perfeccion. Nou onderstand wel hou. þe uerste stape of mildenesse / is to knawe his pourehede. and his defaute. Vor ase zayþ saynt bernard. Mildenesse is þe uirtue þet makeþ þane man him-zelue to onworþi / and healde uor vil. Huanne he him knauþ zopliche. þis knaulechinge wext of uour roten beuore yzed. Ac þer byeþ zome þet wel conne hyre defautes and hire pouerté / ac naht hit ne ueleþ. þeruore is þe oþer stape : yuele / and playni his defautes and his pouerté. And þet he yuele his zorþe and his zicnesse / he yernþ bleþeliche to þe fisiciane / and zaiþ þet he y-ueleþ þe kueade humours ine þe bodye. bliþe he is huanne þet he may his purgi and keste out. and þeruore is þe þridde stape of myldenesse / his zennes and his kueade wylles bleþeliche beknawe / and ssiuue / and his herte clensi. Ac þer byeþ zome þet beknaweþ hare defautes / and y-ueleþ / and zorzuolle byeþ / and wel ham sriuueþ. Ac hi nolden anone manere þet oþre hit wyste hou hy doþ. þeruore þe uerþe stape is of þise uirtue : wylni to by y-knawe / and y-healde uor uyl / and onworþ. Ac þer byeþ eftsome some þet wel yk[n]aweþ and ueleþ / and ziggeþ here defautes / and ziggeþ wel : ich am a kuead / and zenuol / and zuych / and zuych. ac yef an oþer him zede : uorzope þet is zop / þet þou zayst : zorzuolle hi wolden by / and wolden by wrope to þe dyape. þeruore is þe vifte stape of þise trawe / Yhere bleþeliche of him-zelue. and þet me him zigge his defautes. and þet is þet saynt bernard zayþ / þet þe zope milde : wyle by hyalde uor vyl. naht ase milde y-praysed. þeruore is þe zixte stape huanne þe man þoleþ in þolemodnesse þet he by uouliche ydraze / and ase persone onworþlych / ase dede

þe guode king dauid / þet þolede zueteliche / and lhest
 ane sergont þet hette semey / þet him þreu mid stones /
 and him missede / and him zede al þet he coupe of uoul.
 Yet eft þer is a stape / huerinne is þe uolle of perfec
 tion of þise uirtue. þet is wynly to zoþe / and mid
 herte wynly wyþ-oute fayntise : to by y-hyealde vyl /
 and villiche to by y-draze. þet is arizt pouerté of gost.
 and mi[l]dehede of herte. Moche louede þise pouerté þe
 riche king of heuene. huanne zuo uer he com hit uor
 to zeche / ase uram heuene : to þe erþe. Wel he hit
 louede ine herte / þo he hit zuo dyere bozte / þet al þet
 he hedde / and þe robe of his regge he yaf / uor þet he
 wes zoþuolliche poure. Mochel he louede mildnesse /
 huanne þe ilke þet neure zenne ne dede. þe ilke ine
 huam nes neure defaute / him dede amang þe þyeues.
 þet wes amang adames zones / and him cloþede mid þe
 cloþe of þe zenuolle / and of þe misdoere / uor þet he
 wes villiche y-draze ase a þyef. Hueruore he zede to
 his apostles þe niȝt of þe sopiere / mid graate wille.
 Ich habbe þerne paske y-wylned. þet is to zigge : þerne
 dyaf. þise ssame. þise wendinge. Non hezere ne may
 þis trau arise. And huo þet were al to þise stape of
 mildnesse y-cliuē : wyþ-oute drede : he ssolde by y-
 blissed ine þise wordle. Vor þe ilke þet þis zede : ne
 may lyeze / þet þe hezeste zoþ zaif mid his mouþe.
 ‘Y-blissed hyeþ þe poure of gost.’ And hou þet þis by /
 he him sseweþ huanne he zede. ‘Lyerneþ of me : and
 naȝt of oþren / uor to by milde of herte ase ich am.
 and þou sselt uinde reste to þine zaulē.’ þis reste is þis
 blissinge. Ac huych þet hit is / ne huet hit hatte /
 non ne wot : bote he þet hit nimp. þanne yef þou
 wylt wyte huet þet is : do þi miȝte of þine herte zuo
 moche ouercome / þet þou by y-cliuē to þe zeuende
 stape of mildnesse. and þanne þou miȝt fruyt gaderi
 and ete of þe trawe of liue / ase god zayþ ine þe boc of
 zizþe.

as did David
 when Shimei
 threw stones at
 him, and spoke
 evil of him.

The seventh step
 is a willingness to
 be esteemed vile,
 and to be vilely
 persecuted.

This is true
 poverty of spirit
 and meekness of
 heart.

Much did Christ
 love meekness
 when he came
 amongst thieves,
 that is, amongst
 the sons of Adam.

Christ teacheth us
 to be meek, and to
 learn of Him,

so that we may
 find rest for our
 souls.

When thou hast
 climbed to the
 [Fol. 41. a.]
 seventh step of
 mildness, then
 thou mightest ga-
 ther fruit and eat
 of the tree of life.

OF ÞE ZEUE BOȜES OF MI[L]DENESSE.

Of the seven
boughs of meek-
ness.

1. To honour God,
2. to praise others,
3. to despise one's
self, 4. to love po-
verty, 5. to minis-
ter joyfully, 6. to
beseech praise, 7. to
be in good belief.

The man truly
meek honours God
as a child doth its
master.

He believes His
simple word, and
that is the begin-
ning of 'well-
doing.'

The heretics will
not believe God
without good
pledge and strong
evidence.

Of this disbelief
come all manner
of heresies.

True believers
have a hundred
times more faith
in God's word
than in any
miracle they may
see.

Ovt of þe trawe of mildenesse wexeþ zeue boȜes.
uor þis uirtue him sseaweþ ine zeue maneres. be god to
worþssipie. be oþren to prayzy. be him-zelue to on-
worþi. be þourehede to louie. be bleþeliche to serui. be
heriyngæ to byuly. be him-zelue of al / ine god y-leue.
þe zoþe milde : worþssipeþ god in þri maneres. Vor he
ylefþ simpleliche. He þonkeþ treweliche. He him bit
deuouteliche. He him worssipeþ uerst / ine þet he him
lefþ simpleliche of al þet he zayþ. ase deþ þe litel child
his mayster. and uor þis skele / heþ oure byleau
merite. þanne huo þet wel ylefþ : god grat worþssipe
him deþ. alsuo ase he deþ to þe manne worþssipe þet
him lefþ be his simple worde. and þet is þe beginnyng
to done wel / þet is nyedul to alle þan / þet wylleþ
ham bouerȝe.¹ ase zaiþ zainte paul. þet me ylefþ god
ope his simple worde þet al is zoþ þet he zayþ. onlepi-
liche uor þet he zayþ wyþ-oute oþre skele to zeche. and
wyþ-oute oþre proeue zeche. Vor þet byeþ þe bougres
and þe heretiks proude uorlore. uor hi nolleþ yleue
god : wyþ-oute guod wed. þet is to ziggene : bote yef
hi y-zy kuik scele / ac hi ham hyealdeþ / and ziggeþ
ase þe gaelere he him halt to þe wynnyngæ þanne to þe
simple worde ne wyle nonen yleue. And þerof byeþ
y-come alle þe maneres of eresye / and of misbeleuings.
Vor þe blynde proude / þet hare wyt wylleþ emni to
godes wysdome / hi nolleþ y-leue þing þet god zayþ /
bote yef me ne betoke ham guod wed. þet is to zigge :
oþer þane quicke scele / oþer aperte miracle. Ac we
þet þe riȝte byleau hyealdeþ / yleueþ betere an hon-
dred ziþe him þet ne may naȝt lyeȝe : þanne we ne doþ
ne miracle / ne scele / ne him-zelue þet we zeþ. God
zayþ he wile deme eurinne / be his dedes. and of eche
ydele worde / þe behoneþ yelde scele to him / ate daye
of dome. þe milde þet þis yherþ / hit ylefþ. and dret /

¹ bouȝe ? or borȝe ?

an deþ payne to loky his herte / and his mouþ / and alle his workes. Efterward þe zoþe milde / þonkeþ god treweliche of alle his guodes / þet he him heþ y-do / and þet he him deþ echedaye / and þet he wyle do. Efterward ase we habbeþ y-sseawed / ine þe zigginge of prede. Vor þe milde is ase þe poure man / þet of little elmesse : heþ greate blisse. and yelt þonkes mid herte / to his guod doere. þanne huanne þe milde / ne yziþ ine him naȝt / huer-bi he bi worþy to þe breade þet he et / he be-knaup treweliche / and y-ziþ / and onderstant / and yleþ / þet al hit is of klene grace / and of yefþe. and naȝt of him. al þet god him zent / and yefþ / and lenþ. And uor þet he ne leþ naȝt of him-zelue / of þe guodes of his lhorde / þet be his hand paseþ : þeruore is þe sergont trewe / ase zayþ sant bernard. Efterward þe zoþe milde worþssipeþ god / and him byt mildeliche. þet his to zigge mid zoþe teares / þet comeþ of godes grace / and mid riȝtuolle oninge of herte. Vor hit him þingþ / þet he is ase þet child þet is echedaye beuore his maistre / and naȝt can his lessoun. Oþer þet he by ase ys þe poure ine dette. þet is y-ualle ine þe hand of gaueleres. and naȝt ne heþ huermide hit may endy. Oþer þet he by ase is þe þief yproued / and y-nome and mid mo þanne an hondred misdedes þet heþ nieȝ þe wyþþe ine þe nykke. And þet he is ase þe y-maymed ate porche of þe cherche / þet ne heþ none ssame uor to sseawy alle his maimes to alle þon þet þer guoþ / uor þet me ssolde habbe of him pité. Yef þou wilt þanne lyerni god to bidde. and to aouri aȝt : pise uour hit wytnesseþ. þet child. he þet is ine dette. þe þyef. and he þet is ymaymed.

The truly mild thanketh God for all His gifts that he hath received of Him,

for all that he receiveth comes of pure grace and of gift.

[Fol. 41. b.]

He prays to God meekly, with true tears and simplicity of heart, for it seems to him that he is as the child, that is each day before his master and knoweth not his lessons, or like a thief guilty of more than a hundred misdeeds; that he hath the rope very near his neck. He is like the maimed at the church-porch, who hath no shame to show all his maims to excite the pity and ains of those who enter.

ÞE OþER BOȝ OF MILDENESSE.

Wone is of þe zoþe milde / oþren to herie / and praysy. and poty him uorþ / an worþssipij. Praysy ine herte / herie ine mouþe. and be dede : worþssipe / berc.

The second bough of meekness. The meek in heart ever desires to hear others praised and honoured.

He is like the bee
that seeketh the
flowery fields and
befless stench.

He taketh no heed
of other men's
faults.

He praiseth others
for three reasons.
1. He believeth
other men's wit
more than his
own.

2. He desires the
will of others' to
be followed more
than his.

3. He trusteth
more in others'
virtues than in
his own.

The meek ex-
cuseth and
palliates the faults
of others.

The proud man,
on the contrary,
delights to hear
of other men's
defects.

Of meek heart.

The meek heart
keeps all his vir-
tues behind his
back, and his de-
fects before his
eyes.

[Fol. 42. a.]
He is like the cov-
etous man, he

He is ase þe smale uleþe þet makeþ þet hony. and
beulyþ stench. and zekþ þe ueldes yfloured. and of þe
floures zoucþ þane deau huerof hi makeþ þet hony uor
his hous to astori. þet deþ þe milde herte þet naþt ne
nymþ hede of stench. ne of þe lackes of oþren. ac alle
þe guodes þet oþre habbeþ y-rewarded. and loueþ. and
hereþ. and prayzeþ and conceyueþ þe zuetnesse : of
deuocion. hueruore his bodi is ondo : and his inwyt
uolueld. 'Vor-zoþe zoþ hit is y-bore of stones and of
ulyntes / kan he zouke þe oly / and þet hony :?' ase ous
tekþ þe sauter. Vor he ne wille nenne zuo kuead / ne
zuo hard / ne zuo zenuol : þet he ne can draþe matiere :
god uor to herie. Ine his herte he prayzeþ oþre / ine
þri maneres. Vor he yleþ more oþremaunne wyt :
þanne his oþen. He wile þet þe wil of oþren bi more
ydo : þanne his. He him fyep more in oþres uirtue :
þanne ine his. Al þe con[trarye] deþ þe proude / ase we
habbeþ be-uore yssewed. Efterward he hereþ / and
prayseþ þe oþre be speche. þe guodes þet oþre doþ / and
habbeþ : he hise heþeþ / and hereþ. þe kueades : he
his excuseþ / and loþeþ. and lesseþ. þe myddelguodes :
he onderstant ine guode / and went alneway in-to þe
guode half. And þet is aye. þe þri queade techches of
þe misziggeres / þet arereþ þet quead : an loþeþ þet
guod. and þe middel þinges ouerþraweþ and mis-wend-
eþ. Be dede he worþssipeþ curinne / and prayseþ ase
moche ase he ssel and may do. wyþ-oute misdo. þet ne
deþ naþt þe proude. ac al þe contrarie / ase we habbeþ
be-uore y-ssewed. ine þe chapitele of prede.

OF MILDE HERTE.

Wone is of milde herte. þet alle his guodes he heþ
behiude his regge. and alle his queades : beuore his
eþen. An þerof comp / þet of asemoche þet he prayzeþ
more þe oþre : þe more he him-zelue misprayseþ. He
is ase þe wel couaytouse wreche / þet alneway heþ

þet ege to þe guodes : þet oþre habbeþ / and doþ alneway.
and makeþ alneway semblont : þet he ne heþ naȝt. Vor
asemoche ase þer is an holy prede : alzuo þer is an holy
coueytise / and an holy enuye. Hit is ase hit is of þe
litel childe / þet is þe kinges zone / and eyr of þe king-
riche þet weþþ ine his crete. and naȝt ne kan of his
heȝnesse / ne of his richesse. He is ase þet simple ssep.
ine huam al hit is guod and profitable. and wolle. and
skin. and uless. and melk. and frut. and dong. and ne
wenþ / and ne kan naȝt. ne naȝt ne þengþ. Ine þise
manere zayþ saynt abraham þe greate patriarche. þet he
nes bote essse and doust And saynt Iob. þet wes zuo
moche grat to þe wordle. and holy ine god / þet zayd.
of him-zelue. 'Huet am ich bote essse. and spearken
and hor. and stench. wermes. wynd. ssed. and smeche.
þet þe wynd berþ and gadereþ draye. þet to naȝt ne is
worþ : bote to þe uere.' And alsuo ase þe zoþe milde
hereþ þe oþre and mid herte / and mid mouþe / and
mid dede. ase we habbeþ ysed. alsuo he blameþ him-
zelue ine þise þri maneres. he him þingþ þet Ieromes
zayþ of himzelue. þet yef he eth / oþer yef he drincþ /
yef he wakeþ / yef he sleþþ / þet þe ilke orible bosyne
him went to þe yeare : 'com to þine dome.' And þeruore
þe ilke þet nele naȝt by þer ydemd : he ne endi neure
hiere : him-zelue to deme and damni. wiþ-nyme his
dedes. and his wordes. and his þoȝtes. and clensi. and
telle. and weȝe. and wyþerweȝe. and wyþ-nīme. Vor he
y-zizþ more ynoȝ of chef : þanne of corn. And þeruore
þet he ne by y-demd ine þe cort of riȝte / ne he nele
naȝt lete ne smal ne grat / þet ne ssel-by exaamened /
and y-zed / and y-demd / ine þe cort of merci. þet is
ine holy sscrifte ine þo cort. huo acounteþ arizt : he is
al quit. Ac ine þe cort of riȝte / þet ssel bi ate daye of
dome / huo þet ssel aȝt : him be-houeþ paye. ne neure
aquitti he ne may. and þeruore ha ssel by ydammed.
Vor he mot yelde : oþer hongy. A. alas huet ssel þe

hath an eye to the
goods of others.
(for there is a
holy covetousness
and a holy envy).

He, like the simple
sheep in whom all
is good and profit-
able, wool, skin,
flesh, milk, fruit,
and dung, and yet
weeneth nothing
thereof.
In this manner
Saint Job speaks
of himself as but
ash, sparks,
filth, stench, ver-
min, wind, sha-
dow, and smoke.

As the true meek
one praises others
in a threefold
manner,
so in three ways
he blames himself,

and condemns his
deeds, words, and
thoughts.

He sees more
chaff than corn in
his life,

and he examines
himself in the
Court of holy
Shrift,

so that he may not
be damned in the
Court of Right at
Doomsday.

Woe to the man
whose neck shall
then be loaded
with deadly sin.

The sinner must
shrive him gladly
and oft.

He must doom
himself as a thief
to the gibbet of
penance.

ilke paye: þet naȝt ne heȝ bote þane nhicke y-carked
mid zenne dyadlich? Huo þet onderstode and yuelde
þise þinges / he him wolde hyealde / and wyȝdraȝe
uram scornes and uram leazinges / þet he heȝ yuounde /
aye þe zoȝe milde / þet god dredeȝ. þet uor þan hy
wylleȝ ham loki clenliche / hy ssriueȝ ham bleȝeliche /
and ofte. Ac litel is worȝ to maky guod dom: bote
þe demere ne by efterward yprayed troweliche. and
þeruore al-zuomoche ase þe zoȝe milde / makeȝ of him-
zelue guod dom / ine zorȝe of herte. and ine ssrifte of
mouȝe. and zuo deȝ be dede zoȝ dom. Vor he him
demȝ ase ane þyef. and he him deȝ zoȝliche to þe
gybet of penonce wyȝ-oute slacnesse / and wyȝ-oute
ypocrysy.

The fourth bough
of meekness.
[Fol. 42. b.]

The true meek one
loveth poverty.

for three reasons:
1. For the perils of
riches,
2. for the virtues
in poverty.
3. for God loved
poverty.

God hears the
prayers and de-
sires of the poor,
and is their refuge
and safety.
God is Father to
the poor.

Christ blessed the
poor,
and cursed the
rich.

The world does
not believe that
poverty is blessed

ÞE UERÞE BOȝ OF MY[L]DENESSE.

Huo þet hateȝ prede: he loueȝ pouerté þet zet þe
herte loȝe / and þeruore alle zoȝe milde loueȝ pouerté /
and byeȝ poure of gost. þe zoȝe milde loueȝ pouerté
uor þri sceles. Vor þe perils þet byeȝ ine riches.
Vor þe guodes þet byeȝ in guode pouerehede. And
uor þet god louede zuo moche pouerté þo he wes ine þe
wordle / and yet hit loueȝ / ase þe holy wrytinge wyt-
nesseȝ in uele stedes. þanne zayȝ he in þe sautere /
þet he y-herȝ þe benes / and þe wylles of þe poure. and
ham poruayȝ / and agrayȝeȝ hare lyfnop zueteliche /
and mid guod sauour. and he is hire refu / and ham
ssel souy. Iob zayȝ / þet god is þe uader to þe poure.
and ham heȝ y-yeue miȝte / oȝren to iuggi. And oure
lord ate biginnyng of his uayre sermon zayȝ. 'þet y-
blyssed byeȝ þe poure: and a-corsed bied¹ þe riche / þet
habbeȝ hyer hire paradis.' Ac þe zoȝe paradys / heȝ
he y-yeue þe poure. zuo: þet hi hit moȝe yeue / and
zelle. Ac þe wordle nele y-leue / þet god zigge zoȝ /
þet pouerté by þing y-blyssed. Ac þet is of þe rede of
god þe uader. þeruore Iesu crist zayȝ ine his spelle.

¹ biȝȝ ?

'Vayre uader ych yelde þe þonkes and heriynges. þet þise þinges y-hed / and y-hole hest : to þe wyse. and hise hest y-sseawed to þe milde.' þe mildē his y-zyeþ / and wel his yleueþ / and louieþ / an hondredziþe more pouerté : þazne þe niþing deþ his richesse. Ine þri þinges sseweþ þe man / þet he loueþ pouerté. Huazne he loueþ and halt bleþeliche þe uelazrede. and þet lyf. and þe wones of þe poure. Hire uelazrede he loueþ / ase iesu crist dede þer huils ha wes ine þe wordle. Vor kende wyle þet þe lambren louie ham to-gidere / and beuly þe wolues. and þe children ham louie to-gidere. and beuly þe uelazrede of þe greaten. and þe milde ham louie to-gidere / and become uelazes to-gidere. Lif of poure man is poure. uor he ne zeþþ / ne metes of grat pris / ne robes out of scele. ne non bost hi¹ ne zechēþ / ne ine robes. ne ine ridinges. ne ine mainé. ne ine festes. ne ine uelazredes. Bliþe he is yef he heþ his : sostinonce. ac he soffreþ and hongre / an þorst. and chald and hot. and cheastes and manye biterneses. and alle zuiche þinges þet þe kueade poure deþ / and þoleþ : wille he nolle he. þe zoþe milde wilneþ / and þoleþ gledliche uor god. a-last hit is wone of þe poure manne / þet yef he ne heþ naþt / ne naþt ne may wynne : he ne heþ none ssame to acsi. And þe zoþe milde : beggeþ echedaye. þe benes and þe oreysons of guode uolke / and of uryendes of god. huer he wenþ mest of guode. and more he be-leþ ine hare helpe : þazne he do ine his oþene guodes.

ÞE VIFTE BOȝ OF MILDENESSE.

Prede / loueþ wel heze stedes. Mildenesse : þe loze. þis is þe dyamod² of noble kende. þet nele naþt sitte ine gold. ac ine poure metal ase yzen. And zuo hit is of þe hyeape of huete y-þorsse. þe cornes byeþ beneþe / and þet chef a-boue. Ac oure lhord ssel uazni his corn / ate daye of dome / ase zayþ þet godspel. and ssel þrawe

² So in MS.

The meek man loves poverty a hundred times more than the regard his wealth. This he shows in three ways.

1. He loves and holds communion with the poor, as Christ once did,

and avoids the society of the great and rich.

[1 *he* ?]

Glad is he, if he have his sustenance.

2. He suffers and endures all things meekly for God.

3. He has no shame to ask for what he wants, and begs each day in his prayers to God.

The fifth bough of meekness. Meekness loves low places. It is the diamond that needs not to be set in gold. The corn is ever below the chaff. Christ shall 'fan' [Fol. 43. a.] His corn at Doomsday.

The chaff shall go into the fire.

The meek man prefers low places, and follows the example of Christ and His sweet mother.

Meekness is the mother of obedience,

and bedecketh her with all her ornaments.

Of obedience.

There are seven ornaments of obedience.

That is, that one obey, 1. readily, 2. gladly, 3. simply, 4. cleanly, 5. generally, 6. swiftly, 7. willingly.

The meek obedient one is like a sailor ever ready to obey the captain.

He is as obedient as the assassin to his master.

David preferred God's behests to gold or precious stones.

He obeys simply, as doth the horse or the sheep.

Holy simplicity is the character of meekness.

þet cheff in-to þe uere : and þet corn in-to þe greynere. þe more þet / þet gold is clene : þe more hit weep. and þe more þet hit is heui : þe rapre hit ualþ to þe botme And þe more þet þe man is milde : þe more he loueþ loze stedes, ase dede Iesu crist and his zuete moder / þet ous yeau uorbisne to serui and to bouze. naȝt wyþ-oute more to þe gratteste : ac to þe leste. and þe more þe seruise ys onworþ : þe bleþelaker þe milde him deþ þerto. þeruore wyle teche oure lhord Iesu crist / þe uet to wesse to his poure. þanne mildnesse / is moder propreliche / of boȝsamnesse. and hire norisseþ / and tekþ / an lokeþ / þet hi ne by y-corumped / ne by ydele blisse / ne be zorȝe / ne be grochchinge / ne be oȝene wytte / ne be oȝene wille. ne ine opre manere. Hy hise agrayþeþ and azet : mid alle hire ournemens.

OF BOȝSAMNESSE.

þe ournemens of boȝsamnesse : byeþ zeuen. þet ys : þet me bouze prestliche. gledliche. simpleliche. klenliche. generalliche. zuȝftliche. and wiluolliche. þe milde y-zyȝþ beuore¹ his eȝen : þet he ys poure and naked. and ne heþ niede bote uor him-zelue. and þeruore he is alneway agrayþed / ase byeþ þe sshipmen ine ssipe. þet ase zone ase he² y-hyerþ þane smite of þe lodes-manne : hi yerneþ / hi lheaþeþ ase wode. þe milde bouȝþ gledliche / uor he is ase þe hassasis. þet ys bliþe huanne he heþ þe heste onderuonge of his maistre. þet þe perils / and þe pinen / an þane dyap he onderuangþ þerwyþ / mid to greate blisse uor þe loue þet he heþ to þe obedience. þeruore zayde dauit ine þe sautere, þet he louede betere þe hestes þet god him made : þanne he dede / gold- / oþer stones of pris. þe milde him bouȝþ al simpleliche ase deþ þet hors / oþer þet ssep / þet þe ssepherde let huer ha wyle / þet ne zayþ neure hueruore guo ich hider : more þanne þider. Vor one of þe guode doȝtren þet mildnesse heþ : is holy simplesse.

¹ bo-uore in MS.

² hi ?

þe milde is wel trewe to god / ase is a guod lheuedi to hire lhorde. þet nele to nonen queme folliche bote to hare lhorde onlepiliche. and þeruore non ne bouzþ zuo clienliche¹ / ne mid zuo clene onderstondinge: ase deþ þe zoþe milde. þet ne hateþ bote uor to kueme þe wordle. Efterward þe milde is wel zuift and wel ingnel / huanne uirtue of obedience and þe wyl of god / mid his ouerling him berþ. Ac huanne his ozene wyl him berþ and let him. he is slac an sleuol wel to done. Ase is þe sterre þet hatte saturne makeþ þet asemoche yernþ in onelepi daye mid þe firmament ase þe firmament hine let: ase he deþ ine þritti yer ine his ozene sercle / and ine his ozene yerninge. Ate laste þe milde bouzþ generalliche oueral þer he yleþ þet he queme to god / and ine alle þinges ase deþ þe asse of þe melle. þet ase bleþeliche berþ bere: ase huete. and lyad. ase þet corn. to þe poure: ase to þe riche. Efterward þe milde is wel strang. uor he changeþ his strengþe mid godes strengþe. ase zayþ ysaye þe profete. þeruore nis he naȝt: þet ne may bere. Vor god berþ and him and his berdone / hueruore he bozþ wiþ guode wille and bleuin-deliche. uor he ne is neuremo weri / ne þe zonne þet god let / and brengþ uorþ. and þe more ha leueþ / þe more him wext his stre[n]gþe. alsuo ase þe litel amote. Nou miȝ[t] þou wel y-zy / hou mildenesse þe tekþ wel to serui / and parfittliche bouze.

The meek man is true to God.

He seeks not to please the world. He is swift to obey God, and slow to obey his own will.

He is like the Star Saturn.

He is like the mill-ass that will as lief carry barley as corn.

[Fol. 43. b.] He is strong, for he changes his strength for God's strength.

He is like the sun that is never weary.

þE ZIXTE BOȝ OF MILDENESSE.

þe greate maister of mildenesse Iesu crist þo he hedde y-preched / and y-ued þet uolk / and þe zike / and þe ymamed y-held. þo he uleaz aboute þe uolk in-to þe helle / uor to by ine bedes / ous uor to teche to beuly þet los and þe blondingges. and þeruore þe trewe herte milde / ase him pineþ to done wel huanne he bouzþ. alsuo him paineþ to be-uly los / of him-zelue ansuerie uor þane wynd of ydele blisse / and þet

The sixth bough of meekness.

Christ was the great master of meekness.

He taught us to avoid praise and flattery.

wherefore the mild heart strives to befy all vain glory.

¹ MS. *chenliche*

His trust is in a rock. gadereþ uor þe rage / and uor þe tempeste of euele tongen / ine þe ssede of þe roche. ase zayþ ysaye. þe

This rock is Christ. ilke roche is Iesu crist him-zelf. þet his reste / and bri[3]tnesse to þe milde. þer him restep þe irchouon. ase zayþ þe sauter. þet by þe milde herten y-carked mid þornes of ssarpnesse of penonce. An þet is þet coluerhous / huerinne restep and him deþ þe colure oure lthord. þet byep þe milde herten and simple uor þe uoþeles of praye. þet byep þe dyeulen. Huanne þe milde herte / heþ zuo moche y-do / þet he is y-guo into þe hole of þo roche ase þe colure ine his coluerhous.

Our Lord is a dove-cot, wherein resteth the meek heart. þet is huanne he recordeþ þet lif of iesu crist / and his holy passioun : uor þanne he uoryet alle his zorþes / and prayseþ lite al þet þe wordle heþ. and is worþ. and

In recording the life of Christ, the mild heart forgets all his sorrows. and may. Herte þet þis heþ a-sayd / naþt ne willieþ more / þanne uor to by uorlore / and uoryete to þe wordle. þe wordle is him prisoun. onhede / paradis. Vor ase zayþ þe wyse of him-zelue. þet he ne is neuremo lesse

He desires to be lost to, and forgotten by the world. allone / bote huanne he is one. ne more ine niedes : bote huanne he is ydel. Vor he ys þanne mid his tuaye beste urie[n]des. þet is mid him-zelue / and mid god. þer treteþ he of his greate quereles hueruore alle oþre niedes him þingþ truffles. þer he him to god / and god to him / be holy þoþtes / and be stedeuest wil. þer he uelþ¹ þe greate zuetnesse of confort / þet god yefþ ine priué stedes / to þan þet him dredeþ. ase zayþ þe sauter. and þanne alle speches / and alle wordes him tyeneþ / and greueþ / bote yef hi ne by to god / oþer of god / oþer uor god. þous bi-ginþ þe zaule to louie onhede / and stillehede. and þanne him wext ine herte ane holy ssamnesse / þet is one of þe uariste doþter² of mildenesse. Vor al ase a mayde þet be greate loue loueþ / heþ² grat ssame heþ² þanne hi is aspid / and yherþ þet me speþþ : of hire. alzuu heþ þe ilke huanne hi y-hyerþ þet me speþþ of hire : and of þe guodes þet god him heþ y-do. And naþt uor þan hi deþ ase deþ

When alone he is with his two best friends, with God and himself.

He takes delight only in what is pleasing to God.

Thus the soul loves solitude and quietness. Modesty is one of the fairest daughters of meekness.

A maid in love hath great shame when she is espied.

¹ An s has been cancelled before u.² So in MS.

þe ilke mayde strongliche opnome of loue.¹ uor huet þet
þe wordle zigge / oþer conne speke : alneway zecþ hi þe
halkes and þe derne stedes. ase þe ilke þet ne zecþ bote
uor to by y-rauissed ase wes say[n]te paul.

[Fol. 44. a.]
and she seeketh
retired places.
So doth the
truly meek.

ÞE ZEUENDE BOȝ OF MILDENESSE.

Of þise aquayntonce and of þise priuité þe ilke holy
zaule be-ginþ to habbe of god be-tuene hire / and an
holy prede. Vor huaune hi is y-reaued / þanne to
heuene / hi lokeþ ope þe erþe uram uer / ase zayþ ysaye /
and hise zyzþ z[u]o lite to þe zizþe of þe gratnesse of þe
heuene. zuo y-zicþ þe ilke greate uayrhede / zuo dim /
to þe zizþe of þe grate briȝtnesse / zuo emti. to þe zizþe
of þo greate blisse : þanne onworþeþ and misprayseþ to
þe zoþe al þet he heþ ine þe wordle of richeses and of
worþssipe / of uayrhede / of noblesse. zuo moche him
þingþ þet hit is ase þe play of children amidde þe
strete / huer y-noȝ hi trauayleþ and naȝt ne wyzneþ.
Him hit þingþ þet hit is al wynd / and metinge / and
lyeȝyng / ase zayþ salomon. And þanne he be-ginþ
ariȝt to sterue to þe wordle / and libbe ine god / ase
zayþ zaynte paul. And þanne is hi zuo poure of gost :
þet hi ne heþ naȝt. Vor god him heþ zuo his oȝene
gost y-reaued and be-nome. and ayen y-uelde of his
oȝene / ase he dede þe apostles at lokes. þanne him
yefþ þe holy gost ane zuo greate herte : þet ne pros-
perité / ne aduerseté of þe. wordle hi ne prazeþ ane
nhote. Ane zuo greate zikernesse of inwyt : þet hardi-
liche abit þane dyap. ane zuo greate hope heþ ine god :
þet þer ne is naȝt / þet hi ne dorste nime anhand uor
þe loue of god. Vor hi heþ þo byleue huer-of god speķ
ine þe godspelle. þet is ase þet zed of mostard huerby hi
may hote to þe stones an to þe helles / and hi him
bouȝeþ. þet zed o mostard is wel smal / ac hit is wel
strang / and wel bitinde. uor hit is hot ine þe uerþe
degre / ase ziggeþ þise fisiciens. be hete: me onderstant /

The seventh
bough of
meekness.
The holy soul
is proud of
her acquaintance
with God.

She looks upon
the earth from
afar, and sees its
littleness.

The world's riches
and honour
appear to her
utterly worthless

and as wind,
dream, and lies.
Then she begins
to die to the
world and she
becomes poor of
spirit.

She cares not a
nut for the world,

and prefers
death to life.

She is ready to
undertake every-
thing for the
love of God,
so great is her
belief in Him.
This belief is as
the grain of
mustard-seed,
spoken of in the
gospel.

¹ MS. has *loue*.

The first kind of love is to love only oneself. The 2nd is to begin to love God. The 3rd is to know God better and to love him for his goodness. The 4th is to be so possessed with love as to love God only. This last love hath the true meek one. The poor of spirit are blessed in this world.

Hope makes the meek men to be kings of heaven.

The kingdom of (Fol. 44. b.) heaven is theirs by behest and heritage.

The full possession shall take place in the next world.

Of the virtue of love.

Dread makes the heart mild (meek).

Pity maketh it sweet and merciful.

It is an antidote to envy.

It bstripe the root of envy from the heart.

It produces the root of good love.

from whence comes a fair tree.

loue. þe uerste stape of loue aze zayþ saynt be[r]nard is / huanne þe man ne can nazt louie : bote him-zelue / and his ozene guod. þe oþer huanne he beginþ god to louie. ac hit is uor his ozene guod. þe þridde / huanne he knauþ betere god / and him loueþ propreliche uor his guodnesse. þe uerþe. huanne he is zuo ynome of þe holy loue / þet he ne louie ne him-zelue / ne god : ¹ bote uor god. þanne hyer let zoþe mildenesse þane man. Nou miȝt þou y-wyte openliche hou þe poure of gost byeþ y-blissed ine þise wordle. Vor hi ham byeþ zuo moche yloȝed / and emti / þet hire gost is al to nazte be-come.² and þe holy gost heþ þet hous ayen-yueld þet is lhord of þe herte. and uelþ zuo moche þet hi uelþ þe mylde. þet hi his makeþ king of heuene / be holy hope / and be zikernesse of inwyt. And þeruore zayþ oure lhord þet þe kingdom of heuene is hare / nazt wyþ-oute more be beheste : ac be saysyne zyker ase þe ilke þet beginþ to onderuonge þet frut and þe rentes hou hi ssolle by y-blissed ine þe oþre wordle. þet ne may non parfitlyche y-wyte / al-huet he is þer. Vor herte of man dyadlich / ne may hit þenche / ne mouþ deuisi.

OF ÞE UIRTUE OF LOUE.

þe uerste yefþe of þe holy gost : makeþ þe herte milde and dreduol. and þeruore heþ he þane name / þe yefþe of drede. þe oþer makeþ þe herte zuete and milde / and piteus. and þeruore he hatte : þe yefþ of pité. þet is propreliche a dyau / and a triacle a-ye alle kueadnesse / and nameliche aye þet uenim of zenne of enuie / huerof we habbeþ beuore y-speke. Vor þis yefþe bestrepp þe rote of enuie of þe herte / and hire help zikerliche. þanne þe herte þet onderuangþ þise yefþe / onderuangþ ane zuete deau / þet his makeþ springe / ane zofte rote / and wel y-tempred / þet is guod loue. þanne þer wext a trau uair and heȝ and wel berinde frut. þet is

¹ guod ?

² so come in MS.

a guod uirtue and uayr / þet me clepeþ ine latin / mansuetudo / oþer beningnitas. þet is zuyetnesse of herte. þet makeþ man zuete and milde / manhede: and charitable. louiinde / and louerede / uor hi deþ man þarfliche louie his nixte ase him-zelue. þis trau heþ zeue stapes / huerby hit clyfþ an hez. þe ilke zeue stapes ous sseaweþ saynte paul / þer he ous amonesteþ and bit / þet we do oure payne / þet we by al on ine god. þet is þet we habbe one herte / and enne gost / an one loue in god. þe uerste scele hueruore we ssole by al on. and þe heze / and þe loze / and þe riche and þe poure / is uor þan / þet we alle habbeþ enne uader ine heuene / þet is god þet ous made alle comunliche to his anlicnesse an to his ymage. þeruore þaune þet we alle habbeþ enne sseppere / þet ous made alle of one materie / and heþ yssape. and to onelepi ende. þet is þet we by al on ine him / ase he zayþ ine his spelle. Mochil is grat scele þet we to-gidere louie. uor ech best ase zayþ salomouns loueþ hiþ anliche. þe oþer scele is uor we byeþ alle cristene ine one cristenedome / and riche and poure. þet is þet we byeþ alle y-wesse of onelepi leze. þet wes mid Iesu cristes þreciouse bloþ. and ybozt mid onelepi moneye. and asemoche costnede þe on: ase þe oþer. Moche ssel þaune þe on louie þe oþer and worssipie / þet god heþ¹ zuo moche yloued and y-prayzed / and ymad of suo greate dingneté. þe þridde scele / uor þet we healdeþ alle one beleaue / and we byeþ alle ybounde mid one laze þet is al uolueþ / ase zaiþ sainte paul ine þise worde. 'Loue þine nixte ase þi-zelue.' Of þise dette ne is non *quit* / uor þing þet he deþ. þise dette ssel ech to oþren. and huo mest his yelt: mest he ssel. þe uerþe scele is. uor we habbeþ ennelepi lhord / þet is god of huam we hyealdeþ alle and body / and zaule / and al þet we habbeþ. alle he heþ imad *communliche* / alle ybozt *communliche* / to allen porueyþ *communliche* / and alle ssel deme *com-*

which is called "Sweetness of heart."

This tree hath five steps by which we climb on high.

We should try to be all one in heart and spirit.

Because, 1st, we have one Father, that is, God, who made us all in his own likeness.

Secondly, we are all Christians in one Christendom,

and are all washed with the blood of Christ.

[MS. hez]

Thirdly, we all have one belief, and are bound by one law.

[Fol. 45. a.]

Fourthly, we have one Lord of, whom we all hold both body and soul,

and by whom we
all shall be pun-
ished or rewarded.

Fifthly, we are
all fellow-soldiers
in the host of our
Lord,
and all look for
one reward.

Sixthly, we all
live by one spirit,

and are all God's
children by
adoption.

Seventhly, we are
all limbs of one
body, whereof
Christ is the head.
We all live on the
same meat, that
is, the flesh and
blood of Jesus
Christ.

Seven steps of
love spring out of
pity.

The boughs of
love.
Of this stock come
seven boughs,
for this virtue is
seen in seven
ways.

1. One limb for-
bears and bears
the defects of an-
other.

We should do to
others as we
would be done by.

munliche / and alle medi largeliche / þo þet habbeþ y-
hyealde his hestes / and þos ssole by to-gidere yloued
treweliche. þe vifte scele is / uor þet we byeþ alle
uelazes ine þe ost of oure lhorde. and his kniztes / and
his soudeurs / þet alle we abydeþ on-lepi ssepe / þet¹ is
þe blisse wiþ-oute ende / huer þe loue and þe uelazrede
ssel by uoldo and y-confermed / þet hier ssel by wel y-
hote. þe zixte scele is uor þet we libbeþ alle of one
goste gostliche / ase we libbeþ of on eyr bodylich. Be
þa goste we byeþ alle godes children be adopcion / þet
is be auouerie / and children of holy cherche / broþer
germayn of uader and of moder / be ane broþerhede
gostlich / þet asemoche is worþ betere : þanne þe
broþerrede ulesslich. ase þe gost is more worþ : þanne
þet bodi. þe zeuende scele is uor þet we byeþ alle
lemes of one bodye. huerof Iesu crist is þet heaued /
and we byeþ þe lemes. þet we libbeþ alle of onelepi mete.
þet is of þe holy uless and of þe holy blod of Iesu crist
þet ous zuo moche loueþ / and zuo moche halt ous worþ :
þet he ous yefþ his blod to drinke / and his uless to
etene. þeruore zuo ofte sainte paul deþ ous to be-þenche
þise loue / þet he ous sseweþ. Vor more quic scele /
ne more uayrer uorbisne he ous ne may sseawy of zoþe
louerede. Yef þou wilt wel þenche to þise zeue sceles.
þou sselte vinde. zeue stapes of loue / þet comeþ of þe
yefþe of pité.

þE BOZES OF LOUERED.

Of þise stocke wexeþ zeue bozes. Vor þise uirtue
him sseweþ ine zeue maneres. ase me knauþ þane loue
þet is be-tuene þe lemes of þe bodye ine zeue manyeres.
Verst þe on leme uorberþ / and lokeþ an oþer / þet me
nazt him misdo / ne angrisi / ne harmi / be his mizte.
and ine þise we onderstondeþ² þe innocence þet we
ssole loki þe on a-ye þe oþre. Vor þis heste is y-write
ine þe herte of eurichen. þet þou ne do to oþren : þet /
þet þou noldest þet he þe ne dede. ne þin rizt hand

¹ MS. þeþ

² orderstondeþ MS.

dede to þine left hand. Efterward þe on leme þoleþ
 zuetliche¹ / of þe oþre þet he him deþ of angrice / and
 naȝt him ne aw[r]lecþ. ne non arizinge of wreþe ne
 uelþ þe leme þe on aye þe oþer / ne ne of-hyealdeþ. Ine
 þisen we onderstondeþ to uoluelle mildenese þet heþ
 þri stapes. þe uerste is þet man him ne awreke naȝt. þe
 oþer þet me ne hyealde naȝt ire longe. þe þridde / þet
 man ne uele none arizinge of ire / ne of hate aye his
 nixte uor naȝt þet he deþ. Efterward þe lemes
 bouzþ alle to hare ouerling. Vor hi doþ alle mid hare
 miȝte þet þe herte acseþ / and þet eȝe ham tekþ. Ine
 þan we onderstondeþ þe uirtue of boȝsamnesse huerof
 we habbeþ beuore y-speke / þet he ssel bi ine loue
 agrayped / and ine charité / ase zaiþ zaynte peter.
 Efterward þe on leme helpþ and seruþ þe oþren wyþ-
 oute grochinge and wyþ-oute wyþzigginge / and wyþ-
 oute auarice. Ine þisen we onderstondeþ þe uirtue þet
 me clepeþ charité. þanne a man huanne he helpþ and
 him a-cordeþ blepeliche þe oþre mid þe helpe þet god
 him heþ y-yeue. oþer him ret / oþer tekþ / of his wytte
 þet he heþ. Oþer yefþ and to-delþ largeliche uor god
 þe guodes þet he heþ. Oþer he chasteþ and diȝt þe foles
 be þe autorité þet he heþ. Ac þanne zayþ me þet he is
 uol of charité. And þous hit hat zaynte peter / þet þe
 guodnesse þet god ous heþ y-lend þet we hise diȝte to
 oure nixte. þanne tulles þe filozofe zayþ. 'we ssole
 þenche þet al þet is ine þe wordle and wext: al hit is
 ymad man to helpe. an þe man uor to helpe þe on / þe
 oþren. byeþ beyete.' 'do we þanne' zayþ he / 'þet: huer-
 uore we byeþ ybore / and þet kende ous tekþ. and
 zeche we alle þet *commun profit*.' Vor ase zayþ zaynte
 paul. 'we byeþ alle lemes of onelepi bodye.' Efterward /
 alle þe lemes ueleþ / and draȝeþ to ham þet me deþ to
 echen / by hit guod / by hit kuead. by hit blisse / by
 hit zorȝe. huanne me smit þane uot: þe mouþ zayþ /
 þou me blechest. Be þan we onderstondeþ þe uirtue

2. One limb does not wreak its spite on another.
 [MS. *zuetliche*]

3. The limbs obey their head (i. e. the heart and the eye).

By this we understand the virtue of obedience.

[Fol. 45. b.]

4. One limb helps and serves another willingly and gladly. In this we see the virtue of charity.

whereby one man helps his fellow Christians by his advice, his riches, or his authority.

The philosopher Tully saith we should all seek the "common profit."

as Nature teacheth us.

5. All the limbs feel what is done to one of them, be it good or bad.

By this we understand the virtue

of pity, that hath
two offices,

the one to be glad
of others' prosper-
ity, and to be sor-
rowful for others'
woe.

6. If one limb is
sick the others
heal it.
In this we under-
stand the virtue
of doom and
amendment,

and we learn how
to reprove, cor-
rect, and punish
the faults of one
another.

Faults should be
corrected by
love and com-
passion.

First, we should
apply the plasters
of sweet admo-
nitions,
afterwards the
powders of sharp
rebuke.

Next, the deeds of
teaching.

Then, if these fail,
must come the
sword of excom-
munication.

7. The limbs hon-
our one another,
and have a kindly

[Fol. 46. a.]

feeling for each
other.

The good man
bears patiently
with fools,

as the bones bear
the tender flesh.

8. The limbs pro-
tect each other.

of zoþe pité / þet we ssolle habbe *communliche* / þet
heþ tuaye offices / ase zayþ zante paul. Blisuol sselst
þou by / to þe guodes þet oþre habbeþ / and doþ.
Zorþuol sselst þo[n] by / to þe kuedes þet oþre ueleþ and
doþ. Efterward / yef þe on leme is zik / oþer y-wonded :
alle þe oþre him helpeþ to þet he by held. Ine þise we
ondersto[n]deþ þe uirtue of dom / and of amendement.
wiþ-oute huam / þet body of holy cherche ne may
yleste. Vor þe leme uorroted ssolde ssende þe hole.
Huo þet wile þanne conne hou he ssel his broþer chasti.
his nixte / oþer his seriont wyþnime / and punissi : nime
hede to him-zelue / huanne on leme is zik / oþer y-wonded.
hou moche zorþe heþ þe herte and grat compassion
y-uelþ. and be þe greate loue þet he heþ ine him / he
him deþ þe hand wel zueteliche. And aze zayþ senekes /
' ase of þe bodye / alsuo of þe herte me ssel zueteliche þe
wonden agrayþi.' Vor of zoþe loue / and of grat com-
passion ssolle þe amendes by y-do. and mid greate
drede he ssel þe honden do þerto. Verst he ssel þerto
do þe smeringes / and þe plastres of zuete warningges.
Efterward yef þet ne is nazt worþ : þe poudres efter-
ward and prekiinde / of harde wyþnimminge. Efterward
þe dedes of techinge. and yef he ne deþ wyþ-oute
emparement : þanne behoueþ come þet zuord hit uor to
dele / oþer be manzinge / oþer be hotinge out of con-
traye. oþer him do uram him-zelue. Efterward þe lemes
worssipeþ þe on / þe oþer. and uorbereþ. uor ase zayþ
zay[n]te paul. we ssolle bere ech oþren worþssipe / and
reuerence. and nameliche þo / þet habeþ mest nyede : of
uorberinge. þo byeþ þe meste foles / and þe fybleste.
zuiche me ssel mest uorbere. þanne þe guode man and
þe wyse bereþ / and uorbereþ alneway þe foles / and þe
fiebles / ase þe buones bereþ þe tendre uless. and þe pos[t]
þet hous. þis is aye þe missiggeres þet zuo moche
gredeþ blepeliche þe kueades / and þe defautes þet hi
zyeþ ine oþren. Efterward þe on leme wereþ þet oþer

ate nyede / and him zet uor him. uor ate niede me
y-zijþ huo is urend. Huanne þe on uot slyt : þe oþer
him helpþ. An haste huanne me wyle smite þet heaued :
þe hand hire deþ be-uore. Ine þisen we onderstondeþ /
uoluelde / and clene louerede. þeruore zayþ god in his
spella. 'þet more louerede ne may by : þanne zette his
zaule uor his urend.' Þise urendrede ous ssewede Iesu
crist þe zoþe urend þet uor ous layde his zaule and his
body to þe dyaþe. and þet dede he ous uor to yeuene
uorbysne. ase zayþ zaynte peter / and sain Ion zayþ.
yef god layde his zaule uor ous : and we ssolle legge
oure zaules uor oure broþren / þet is uor oure nixte. yef
we byeþ a riȝt leme of þe bodie / huerof is þet heaued.
Huo þet þise uirtue hedde / ich wolde zigge openliche
þe[t] he ssolde by þe riȝte yblessed. Þis is þe uirtue þet
cure guode maister Iesu crist ous toȝte / þo he zede.
'Yblessed byeþ þe milde : uor hy ssolle by in sayzine of
þe erþe.' þet is to onderstonde ine þri maneres. Verst /
of þe londe of þe libbinde þet is god zelf / þet is
woniynge of þe libinde / þet is of þe halȝen / and of
guode men. Ase þe erþe is woniynge of bestes and of
men. And þeruor þet god þet is þe land of þe libbinde :
he heþ his y-blissed in his saysine. uor hi ne makeþ
none stre[n]gþe þet quemep god ine hire sayzyne / ase zayþ
þe sauter. þe milde zayþ / he ssel hadde þet land ine
kende. and saynt augustin zuo zayþ / þet non ne ssel
hadde god ine possession. Vor hi byeþ riȝtuolliche
lhordes of hire herten. ac ire / and felonie his
amaystreþ. þe milde amaistreþ þe queade þeawes. 'And
betere is worþ' / þet zayþ salomons / 'huo þet ouercomþ
wel his herte : þanne þe ilke þet nimþ be stre[n]gþe /
casteles and cites.' Efterward / þe milde byeþ lhordes
of þe erþe / þet is of erpliche guodes. Vor yef hi hise
lyezeþ : hi ne wreþeþ ham naȝt / ne ne troubleþ. Ac þo
þet ham wreþeþ huanne hi hise lyezeþ / hi ne ne byeþ
naȝt lhordes : ac raþre þrelles. and þeruore he zayþ / hit

When the one foot
slips the other
helps it.

In this we under-
stand pure love
and friendship.

This friendship
Christ showed for
us.

Wherefore we
ought to be will-
ing to give our
souls for our
brethren.

This virtue Christ
taught when he
said—

"Blessed be the
mild, for they
shall possess the
earth."

1. They shall have
God himself,

who is the land
of the living.

None shall have
this possession
unless they are
lords of their
hearts.

The meek man
subdues evil
habits.

2. The meek are
lords of earthly
goods.

They grieve not
at the loss of
them,

and are not slaves

to worldly possessions.

The poor shall have heaven, and the meek the land where the "bitter and fell" shall be unknown.

[Fol. 46. b.]

The first step of Righteousness.

The 1st gift of the Holy Ghost maketh man meek, the 2nd piteous, and the 3rd full of wit.

This last gift casteth out the root of ire,

that driveth a man out of his wits.

This gift enlightens the heart, so that it is not beguiled.

The good men have "seven sights."

For they see into their hearts and all about them.

This gift is the master of works.

It is the line, rule, lead, and level.

It maketh the line

is rízt / þet þo þet habbeþ hier þe tinliche guodes and gostliche / and ham-zelue ine possessioun. þet hi habbe ine þe ende : þet land of þe libbinde / þet is god himself ine possessioun. Ac nou onderstand and loke / þet / þet god yefþ to þe poure þe heuene. and to þe milde : þet land / huer ssolle by þe bitere and þe felle wyþoute / ine þe zorþe of helle.

ÞE UERSTE STAPE OF RÍZTUOLNESSE.

þe uerste yefþe of þe holy gost / makeþ man milde / and dreduol. þe oþer him makeþ zuete / and pitous. þe þridde him makeþ brigte to zyenne / and uol of wytte. and þeruore hit hatte : þe 3efþe of wytte. Vor he makeþ man wytuol / and wys. and amesureþ alle þing. þes yefþe huanne he comþ in-to þe herte : bestreþþ and keast out þe rote and þe zenne of ire / and of felonye / þet troubleþ þe herte / and makeþ þane man al oute of wytte. zuo þet he no þing ne yziþ. ne uor him / ne uor oþren to leda. Ac þes yefþe alízt þe herte of ech half / zuo þet hi ne may by y-gyled of nonen. Ase þe yefþe of pité him makeþ innocent : zuo þet he nele gyly nenne. þanne saint Ion zayþ ine þe boc of zizþe ine goste. þet þe holy man þet wes uol of þise goste / wes uol of ezen be-uore and be-hinde. And an angel ssewede to zacarien þe profeto ane ston huerine werin zeue ezen. þet byeþ þe zeue zizþes þet þe guode men habbeþ. Vor hi zyeþ brigtliche / and ine hare herten / and al abo[u]te ham. þet is to zigge. be-neþe / and aboue / be-uore / and behinde / and of rízt half / an of left half. þes yefþe is þe maister of workes. þet is to zigge / of þe uirtues of man. uor he deþ al to wyll. and to þe line / and to þe reule / and to þe leade / and to þe leuele. He nimþ uerst his þricke. and his boune and þet is þet þe wyse zayþ. 'Of al þet þou sselst beginne : loke þane ende. and to huet heauede þou sselst come.' Efterward / he halt his line. uor he ne heþ beuore bo

riȝte way / and be riȝte onderstondinge. naȝt ase þe eddre / oþer ase þe uox. Efterward. he deþ al be reule / þet makeþ þane wal emne / and man be þe *commune* lyue of þe guode / wyþ-oute vinde newe hedes. Efterward he proueþ ofte his work mid lead. uor he nimp hede þet his tour / ne hongi / ne stoupi / ne ariȝ[t]half be *prosperité* : ne alefthalf : be aduersité. þes yefþe is priour ine þe cloystre of þe zaule. þet lokeþ þe ordre / and deþ hi loki oueral. Verst ine þe herte [þet] heþ tuo zides. þe onderstondinge. and þet wyl. þe skele / and þe affeccioun. Huazne þise tuo ziden / acordeþ : hi makeþ wel zuete melodie / and moche uayr seruice. þet is huanne wyl wyle / al þet onderstondinge tekþ of guode. and guod wil uelþ : þet scele onderstant. nou onderstand wel þise tuo ziden / þet byeþ ine þe zaule / hou hy ssolle acordi. Ine þe one zyde byeþ uour lokes / and ine þe oþre : uour. Vor þe skele heþ uour offices. þet is uor to acsy. Vor to deme. Vor to beþenche. And to ssewy þet hi onderstant be worde. And þe ilke yefþe tekþ þane scele / þet hi ssel lyerni / and acsy. and ine huyche ordre / and ine huiche manere / and to huet ende. And þet is wel *grat* nied. Vor to misdo ine zuiche þinges / is wel *perilous*. He deþ þane scele onderstonde / and to lyerni þet / þet is nieduol and *profitable* / and oneste. and hire wyþdraȝþ of þe *contrarie*. A. god hou me lyst þane time and costni[n]gge uor to lyerni þing þet naȝt ne is worþ bote to ydele blisse / oþer to zenne Ac þe holy gost be þese yefþe tekþ listliche. and makeþ man lyerni ordeneliche / þet is mest nyed to þe zaule to þe loue of god. and al makeþ-to done ine riȝte onderstondinge / and to riȝte ende / þet is þe worssipe of god. and uor þe profit of his zaule. and uor to helpe his nixte. Efterward he deþ þane skele wel to zeche þet zoþe of þinges. and nameliche hou hi ssel beleue. Wel beleue is huanne me belefþ simpleliche al þet god made. zayþ. and hat /

of conduct to be straight.

It makes the life of the good even and uniform. It makes him firm and upright against prosperity and adversity. This gift is the prior in the cloister of the soul.

The heart hath two sides :
1. The understanding and will.
2. The reason and the affection.
When these accord then is there sweet melody.

In each side are four locks. Reason hath four offices :
1. To question,
2. to deem,
3. to bethink,
4. to express thought by words. This gift (doom) teacheth reason what to learn and to ask,

and what is needful, profitable, and honest.

[Fol. 47. a.]

By this gift the Holy Ghost teacheth man what is most needful for the soul to learn,

for the honour of God and its own profit.

He teaches the soul right belief, that is, to believe

without doubt
whatever God has
made, said, or
commanded.

True belief is not
hasty or slow.
It examines and
desires right judg-
ment.

It does not meddle
with matters that
do not belong to it.

This gift enables
reason to distin-
guish between
good and evil,

between little
goods and the
greater.

It causes man to
remember all
needful things
past.
To understand
things present, to
see the things
to come.

It makes man to
speak or to be
silent in season;

so that each word
is of its right
weight, neither
too much nor too
little.

Throw not pearls
before swine.

wyþ-oute to moche acsi / and wyþ-oute to zeche þe red
of god / and þe dyepnesse of his domes / and þe
heznesse of his magesté / and þe skele of his oþes. Wel
beleue is / huanne me ne leþ ne to raþe. ne to late. ne
to alle / ne to nonen. uor þe on and þe oþer: zuo is
uice / ase zayþ seneke. Efteward wel acsi: wile wel
deme. Wel to deme be-longeþ þet me naht ne anfermi:
bote me hit habbe wel of-aced. and þanne bote-yef me
by ziker: þet me ne entremetti to deme þing þet naht
to him ne belongeþ / ase byeþ þe þinges anhyalde. þe
onderstondinges of herten / of þinges þet ne moze torni
to þe riþthalf / and to þe lefthalf / þet me his onder-
stonde ariht ine þe guode half. þanne þes gost / be þise
yefþe / makeþ þane scele wel to deme / and knawe
ariht. and to distincti be-tuene þe guode þinges and þe
kueade. be-tuene þe greate kueades and þe lesse. be-
tuene þe little guodes / and þe more. Vor he deþ ech
þing praysey / ase hit is be rihte worþ. Efteward he
deþ þane scele beþenche. uor he be-þengþ to þe manne /
al þet him is nyed / ase god zayþ ine his spelle. þe
þinges þet byeþ y-pased / he hise deþ beþenche. þe
þinges þet byeþ present / he deþ his onderstonde / and
to y-zy. þe þinges þet byeþ to comene: he deþ poruay /
and ordayny. and þise byeþ þe þri deles of þe uirtue of
prudence be þe filosofe. Efteward he makeþ þane
scele be mesure speke / and bleþeliche by stilla. and
speke onneþe. zuo þet þe speche come raþre te þe uile:
þanne to þe tonge. þet hi by y-weze ase guode moneye
and y-proued. ase zayþ. salomon. þet is þet hi by of
guode matire / ase of guod metal. and of gutode ssepþe /
þet is of guode manere y-speke. and hi habbe his rihte
wyte / and his rihte tale. þet is þet þer ne by ne to
moche / ne to lite / and þet hi by wel bezet. uor guod
moneye / ne guod word / me ne ssel naht y[e]ue uor
naht. Huerof zayþ ous god ine his spelle. þet we ne
þrauwe naht oure pre-ciousc stoncs to-uore þe zuyn. þes

yefþe acorleþ / and ordeyneþ / þe oþer half of þe herte. þe[t] is þe wyl / huerof þer byeþ uour deles. Loue. Drede. Blisse. and zorþe. þet is / þet he hadde þet he ssel / and ase he ssel / and asemoche ase me ssel. and þet me yleue alsuo þet me ssel / and ase me ssel and ase moche ase me ssel. Huanne þise uour deles byeþ atamed / þanne zayþ me þet þe man is attempre. Ase me zayþ of one rote / oþer of one herbe / þet hi is attempre / huanne hi is ne to chald / ne to hot / ne to wet. Alsuo ase to þe bodye of man / comeþ alle eueles uor þe destempringe of þise uour qualites / oþer of þise uour humours: alzuo of þe herte of þe manne comeþ alle þe uices / and alle þe zennes be þe distemperance of þise þeaves. Huanne þise tuo ziden of þe herte byeþ acorded and y-ordayned. þet is þe scele and þet wyl. þanne is þe man ordine wyþ-inne him-zelue. þet byeþ þe tuo roten of þe rote of ane wel uayre trawe. þet is of ane wel uayre uirtue þet me clepeþ rihtuolnesse. Rihtuolnesse is propreliche / þet me deþ be dome rihtuol and trewe / ne to nessse / ne to hard / wyþ-oute bouzinge to þe one half / ne to þe oþren. Huanne me geþ uorþ onlepiliche / and a-riht ase line. Vor rihtuolnesse ne is oþer þing bote oninge / þet is trowþe. Hæo þet heþ þise uirtue: he is guod iustise and wys. uor he ne deþ noþing bote hit by wel of acsed and y-trid / ase ssel do þe guode demere. þanne þe uerste stape of þise uirtue is / þet þe man by guod demere of his oþene herte. uor he ssel guo in-to him-zelue / and y-sy his inwyt and wel examini his þoþtes / and his wylles þet hi bi guode: oþer kneade. and al ordayny to þe lokinge of scele / zuo þet þe wyl and þe scele: by of one onyng. Vor ase zayþ sain bernard. 'uirtue ne is non oþer þing: bote þe onyng of scele / and of wille.' þet is huanne wyl comp wyþ-oute wyþzigginge. speke / and maky / and do to worke þet scele zayþ / and sseweþ / and tekþ.

This gift governs the will. The will hath four faculties, love, dread, bliss, and sorrow. When these four are held in subjection, then they are "tempered."

[Fol. 47. b.]

As all bodily evils arise from the "distempering" of the four humours, so all vices spring from the "distemperance" of these four virtues.

The roots of the tree of "rightfulness" are a well-ordered reason and a subdued will.

Rightfulness is true and uniform conduct.

It is nothing else than unloü and truth.

He who hath this virtue is a good and wise judge.

The first step of this virtue is that a man be a good judge of his own heart.

Virtue, saith St Bernard, is the union of reason and of will,

that is, when the will obeys reason.

The second step of rightfulness. The second step is to hold the body in proper subjection.

Reason should be the arbitress between the spirit and the flesh.

So that the spirit be lord of the body.

For there is great need that moderation should be observed in meat, drink, and clothing.

[1 þe ?]

The five wits of the body should be under the authority of reason.

When these five wits are well guarded, then is the castle secure, for they are the gates and windows of the soul.

The third step of rightfulness.

[Fol. 48. a.]

The third step of this virtue is that man judges between himself and the things before him, that is, between himself and temporal possessions. The covetous are ensnared in the devil's nets.

þE OÞER STAPE OF RIȝ[T]UOLNESSE.

Of þise uirtue þe oþer stape is. þet me by riȝtuol demere / and healde riȝtuolliche / þe line of riȝte. betuene him : and þet is onder him. þet is his bodi þet he heþ to loki. huich he ssel zuo norissi : þet he moȝe serui / and zuo teche / and chasti : þet he wyle bouȝe. Vor þe scale ssel by ase a trewe arbytres be-tuene þe goste and þe ulesse þet byeþ alneway striuinde. þet ssel loki þet riȝt / of one half : and of oþre. Ine zuiche manere þet þe gost by guod lhord / and þet body : by guod sergont. Nou is hit *grat*, nyed to hyealde in þise half oueral riȝtuolnesse / and mesure / ine mete / and ine drinke / and ine cloþinge / and ine hosiynge / and ine ssoinge. and ine alle þe þinges þet / þet bodi acseþ. Vor hit wel ofte bouȝþ more to / to¹ moche : þanne to þe litle. Efterward hit behoueþ þe vif wyttes of þe bodie wel lede / and rede. be scele / and be riȝtuolnesse / zuo þet ech serui of his office wyþ-oute zenne / and wyþ-oute wyþnimminge. Ase þe eȝen : to zeyne. þe yeaen : to hyere. þe nase : to smelle. þe mouþ : to zue[l]þe / and to aspeke. þe honden / and al þet body : to vele. Huanne þise vif wyttes byeþ wel y-loked þanne is þe castel ziker / and yset. þet hyeþ þe gates of þe zaule. þet hyeþ þe wyndowes huerby comþ in / þe dyap ofte to þe zaule / ase zayþ þe profete.

þE ÞRIDDE STAPE OF RIȝ[T]UOLNESSE.

þe þridde stape of þise uirtue is. þet þe man by guod demere. and hyea[l]de riȝtnesse be-tuene him : and þan þet is beuore him. þet byeþ þe þinges of time / þet destrueþ ofte and bodi and zaule / huanne me deþ þerto to moche / ase doþ þe niþinges and þe couaytous. and alle þo þet þe wordle louieþ to moche. þet habbeþ zuo þe herten engrined ine þe dyeules nette / ase zayþ Iob. þet to timliche [eyse]² / and to nyedes wyþ-oute / þet to hare

² *eyse* or *lost* seems wanting here to complete the sense.

herten hi ne moȝe guo in / ne hare lif orlayny. þanne
lit uyalþ þet hit is zoþ / þet senekes þe wyse zayþ / þet
we be þan zenezþ alle / and foruions þet of þe parties of
þe liue ech þenche / and is soigneus. ac of al þe liue to
ordayny non ne þençþ / ne studeþ. Nou is þanne wel
grat nied þet me ne do naȝt to moche þe herte ine þise
þinges wyþ-oute. Vor huo þet him deþ to moche þerto :
he ualþ in þe hate / and ine þe couaytise of þe wordle /
þet is þe rote of alle uices / ase we habbeþ be-uore
y-ssewed

All sin who take
more care for the
things of life than
for the life itself.

Set not the heart
too much on out-
ward things, lest
it fall into worldly
covetousness,
that is the root of
all vices.

ÞE UERÞE STAPE OF RIȝTUOLNESSE.

þe uerþe stape of þise uirtue is. þet man clerliche
yzi ane his riȝthalf. þet is þet he nime hede to ham þet
byeþ guode / þet hyeþ ase ane his riȝt zyde. and þet of
þe guode / and of þe wyse / he nime wyt / and uorbysne.
Ac ine þise zide hit be-houeþ hyealde riȝtuolnesse and
discrecion. Vor al uolc ne moȝe naȝt guo be one waye.
ne alle þe guode / ne alle þe wyse / ne habbeþ naȝt onc-
lepi grace. alsuo ase þe lemes of þe bodie / ne habbeþ
naȝt onelepi office. and þerof byeþ uele herten nouices
of þan / ase zayþ þe boc of collacions of holy uaderes /
þet draȝt of þe perfeccion of uirtue. Vor huanne hi
zyeþ ane man wel y-mad þet wyle profiti ine on stat /
oþer ine one grace : anon hy willeþ / and him y-lyche
wylleþ by. And huanne hi eft zyzeþ anoþrene / þet
ine anoþer stat / deþ manie guodes : alsuo hi wylleþ
and yerneþ efter. an alsuo to þe þridde / and to þe
uerþe / ne to nonen ham ne zetteþ. þo byeþ ase is. þe
yonge grihound / þet is yet al nouis / þet yernþ efter
eche beste / þet yernþ beuore him. and ne makeþ bote
him weri and his time lyese. þerof zet ysopes þe fable
of þe little hounde and of þe asse. þe hond at eche time
þet he yhyerþ [þet] his lhord comeþ hom. he yernþ to-yens
him / and lhapp aboute his zuere. and þe lhord him
makeþ uayr chiere / and him froteþ / and makeþ¹ him

The fourth step of
rightfulness.

The fourth step of
doom is to take
heed to those who
are good, and fol-
low their ex-
ample.

Discretion is here
very needful.

All folk have not
the same virtues,
nor have the
limbs of the body
all one office.

Some novices en-
deavour to follow
the special virtues
of too many men,

and so attain to
none.

They are like the
young greyhound
that runs after
every beast that
it sees.

[*exemplum.*]

The fable of the
Little Hound and
of the Ass.

The hound wel-
comes his master's
home-coming by
fawning and rub-

¹ maker in MS.

bing and fair
cheer.

The ass attempts
to follow the dog's
example,
and throws his
feet about his
master's neck,
and is well beaten
for his pains.

By such fables

[Fol. 48. b.]

the wise man
taught his house-
hold,
not to desire vir-
tues that were be-
yond their powers.
Wherefore take
heed of whom
thou takest pat-
tern.

greate feste. þe asse him be-þoʒte / þous ssolde ich
do / and zuo wolde mi lhord me louie. Beterer he ssolde
me maki ioye / þet ich serui eche daye þanne þise
hounde þet him serueþ of naʒt? hit nes naʒ[t] longe efter-
ward þet þe asse ne yzeʒ his lhord come hom : he beginþ
to lheap / and yeruþ to-yens him. and him þrauþ þe
uet aboute his zuere / and beginþ zinge grat-liche. þe
sergons þet hit y-zeʒe / nome steues / and byete þane
asse riʒt to þe uolle. And þerof þet he wende habb[e]
worþssipe / and guod : he hedde ssame and harm. Be
zueche fables wes y-woned þe wyse man teche his
mayné / and be þise uorbisne / he ham ssewede þet hi ne
ssolle naʒt wylni to þe graces huer hi ne moʒe naʒt
come to. and þet ilke zelue tekþ salomon. 'zone' zayþ
he / 'ne arere naʒt þine ezen to richesness' / þet is to
graces þet þe ne miʒt naʒt come to. þeruore hit is grat
nyed to habbe discrecion þet me zi of huam me may
uorbysne nime.

ÞE VIFTE STAPE OF RIʒTUOLNESSE.

The fifth step of
rightfulness.

It is necessary
that a man should
see clearly right
and left of him.
On the one side he
sees fools of whom
he should have
pity.

and should avoid
their follies.
Solomon took
note of the slug-
gard and his
doings.

Discretion is here
necessary.

We must pity and
not deride fools
and sinners.

Alsuo hit is grat nyed þet þe man zzy bry[3]te ane his
left half and þet is þe vifte ioyel / and þe vifte stape.
uor he ssel zzy þe foles and þe kuaeade / þet byeþ ase
a þe left half. uor hy byþ a þe worse zide. to ham me
ssel nime hode uerst / uor þan þet he hadde pité an com-
passioun. Efterward uor þet me be-ulyʒt hire folye / and
hire uorlyezinge / ase zayþ þe wyse salomon. 'Ich wente'
he zayþ 'be þe uine / and be þe ueldes of þe fole sleu-
uolle. and izeʒ þet al hi weren uolle of nettlen and of
þornes / and of þise uorbisne ich hadde y-nome wyt /
and po[r]ueyonce.' uor me kan zigge : þet zoʒte he him
chasteþ : þet be oþren him chasteþ. Efterward / uor
þan þet me loueþ more god / be huam man is quit of
zuyche zennes. Ac moche hit behoueþ ine þa zyde / to
loki riʒtuolnesse / and discrecion. Vor huanne ich zzy
þane ful and þane zenezere / ich ssel hadde pité / and

mid þolynga. and naȝt maki þerof bisemers an scornes.
 Ich ssel alneway hatye þe zenne: and lotie þe kende.
 and wel me behouep to loky þet ich ne wille ine mine
 herte nenne deme. ne me anlicny to nonen. uor þaȝ he
 by kuead to day: ha may by guod to morȝe. and zuich
 is to day guod: ha may by kuead to morȝe. Efterward
 ich me ssel ase moche ase ich may wyþ-oute misdoinge
 a-yens ham paye. and *condecendre* ine dede / and ine
 speche / ham uor to wynne to god. and wyþ-draȝe uram
 zenne. Vor ase zayþ senekes / and saynt gregorie. 'we
 ne moȝe naȝt / þo þet bieþ yualle: a-rere. bote-yef we
 wyllē hou þet hit by to ham bouȝe.'

Let us hate sin
 but love the sin-
 ner.

The bad man may
 be good to-mor-
 row.

Try by kind
 actions and words
 to win the sinner
 back to God.

DE ZIXTE STAPE OF RIȝTUOLNESSE.

þe zixte stape is / þe zixte eȝe: þet habbeþ þe guode
 men. þet is þet hi zyȝ briztliche be-hinde þe grines and
 þe dyeules ginnes / þet byeþ ous ase be-hinde. Vor þe
 vyend ous y-zizt / and we him ne more¹ ysy. Oure
 vyendes: þet byeþ þe dyeulen / þet byeþ wel stronge
 and wyse / and sotile and soigneus ous to gily. Vor
 hy ne zuykeþ neure niȝt ne day / ac alneway bieþ ine
 waytinge uor ous to gily be hare crefte / an by hire
 ginnes / huerof hi uzeþ more þaune a þosend maneres.
 and ase zayþ saint gregorie. þe dyeuel zyȝþ wel sotil-
 liche þe stat of þe manne / and his manyere / and his
complexioun / and to huet vice he ys mest bouȝinde.
 oþer be kende / oþer be wone. and of þo half him
 asayleþ stranglakest. þane colrik: mid ire: and mid
 discord. þane sanguinien: mid iolueté / and mid
 luxurie. þane fleumatike: mid glotonye / and be
 sleaupe.² þane melancolien: mid enuie / and mid
 zorȝe. And þerore him ssel eurich more defendi of þo
 half huer ha zyȝþ þet his castel is mest fyeble / and
 aye þe ilke vice uizte / huer ha zizþ þet he is mest
 asayled. ine zuyche guod / þet he / ne spari nenne. uor

The sixth step of
 rightfulness.

The sixth step is
 the sixth eye that
 the good have,
 by which they see
 the devil's snares.

Our enemies are
 the devils, that are
 strong, wise, sub-
 tile, and busy us to
 beguile.

They never cease,
 but are always in
 wait to deceive us.

The devil knows
 what is man's be-
 setting sin.

Some he assails
 [Note *Ayer* *vet.*]
 with anger and
 discord, others
 with luxury,
 and with envy.

[*Fol. 69. a.*]

Therefore man
 must defend the
 weakest part of
 his castle.

¹ † *moȝe* = may.

² At bottom of page are the catch words *and mid sleupe*.

he is hardy / and bold. ase þe ilke þet assayleþ godes zone his lhord Iesu crist. 'Yef þou [wost']¹ / zede oure lhord to iob / 'ine hou uele wyzen he him desgyzē' / alsuo ase yef he zede non ne wot bote ich. Vor ase zayþ saynt denys. 'al[l]e þe angles and þe guode and þe kueade / and alle þe gostes of men byeþ ase a ssewere gostlich. þanne ase a ssewere onderua[n]gþ anhaste alle þe ssepþes and þe prientes þet comeþ him be-uore : alsuo deþ þe gost of þe manne / by hit slepinde by hit wakinde. Nou nim þanne ane mirour and zete hine to-ayens an oþren. an haste alle þe ssepþes þet byeþ ine þe onen þou sselst zzy inc þe oþren.' Ine zuyche wyse me zayþ þet þe dyeuel sseweþ to þe goste zuiche sseppinges and zuiche figures ase he wyle huanne god hit þoleþ / and þe zaule hit onderuangþ al a-ye his wyl. and oþerhuil hit is ase to þe þozte / oþer ase to þe ymaginacion ase a-ye ni wyl / me be-houeþ to zyerne and o[n]deruonge ine þe perle of þe eze þe ssepþe of þe þinge þet is him be-uore. Nou is hit a wel grat grace of god / and a wel grat yefþe of þe holy gost / onderstonde wel þe speches alle / of þe dyeule / and knawe wel alle þe uisages. Vor ase zayþ saynt bernard. hit is wel sotil þing / and strang to conne / distincti be-tuene þe þoztes þet þe herte þengþ : and þo þet þe viend : þerinne zet. Huanne he comþ ase uelaze / oþer ase uriend / oþer ase chapman. and sseweþ þe zennes / hou hi byeþ likinde. and lostuolle / liztliche me may hit knawe. Ac huanne he comþ ine gyse of angle / and sseweþ þet guod : uor to draze to kueade. þanne is þe temptacion mest strang. And þereuore zayþ saynt Ion. þet me ne leue nazt þe gostes / ac þet me hise prouy erþan þet me hise onderuonge. zuo doþ þo / þet makeþ hire sрифteuader guod / and holy man / and wys / and wel yproued ine zuiche þinges timliche / to huan hi sseweþ ofte / and grat / and smal / alle þe þoztes þet to þe herte comeþ and guode / and

¹ This word is necessary to the sense.

The spirits of men and angels are a spiritual mirror.

The soul receives imprints of objects be it sleeping or waking.

One mirror will reflect the forms seen on another.

Divers forms are reflected from the devil upon the soul of man,

Just as one receives impressions of objects in the pearl of the eye.

It is a difficult thing to distinguish between the thoughts of the heart, and those set there by the devil.

They may easily recognize some of the devil's thoughts, but others are more subtle and dangerous.

One must try the "ghosts" ere one receive them.

kueade. Vor ase zayþ solomons. ‘y-blyssed he is : þet alneway is dreduol.’ and ine an oþre stede zayþ he. ‘Do be red al þet þou dest / and efterward hit ne ssel þe uorþenche.’

“Blessed is he,”
saith Solomon,
“that always is
cautious.”

ÞE ZEUEDE STAPE OF RIȒTUOLNESSE.

Þe zeuende stape / is þe zeuende eȝe. þet hit behouep habbe þet wile habbe þise uirtue. þet is þe ilke þet an heȝ lokeþ / þet heþ god alneway to-uore him. Of þan zayþ oure lhord ine his spelle. ‘Yef þine eȝe is simple and clen : al þi bodi ssel by clyer and briȝt. And yef þin eȝe is wycked and dym : al þi bodi ssel by þyestre and dim.’ þet is to zigge / yef þin onderstondinge of þine herte is clen¹ and simple / and geþ uorþ þane riȝte way ase streng al a-midde þise stapes alle / þet we habbeþ y-nemned / þe hyap of þine workes ssel by uayr and clier / and lykinde to god. And yef þe onderstondi[n]gge is wrong. oþer yef huy tuysteþ oþer wyþwent ayen ase deþ þe quarteus al þe inwyt ssel by piestre / and þe heap of uirtues. Vor wyþ-oute riȝtuolle onderstondinge : elmesse be-comþ zenne / and uirtue vice. þe onderstondinge is simple / þanne þe man deþ guode workes riȝtuolliche uor god. Hy is wrang / huanne he hise deþ uor þank of þe wordle / oþer uor ydeleblisse. Hy tuysteþ ine tuo : huanne me wyneþ of one half to god : and of oþerhalf to þe wordle. Ac hi went ayen : ase deþ þe cerceaus huanne þe man zekþ his oȝene note in al þet he deþ. Nou hest þou y-herd þe zeue stapes huerby þis trau cliff an heȝ.

The seventh step
of rightfulness.

The seventh step
is the seventh
eye that one ought
to have,
and which hath
God always be-
fore it.

If the eye is dim
thy body will be
dark.

If the understand-
ing is clean and
simple,

thy works will be
fair and clean.

[Fol. 49. b.]

Without right
understanding
aims become sin.

The understand-
ing is wrong when
it tries to please
the world instead
of God.

OF ÞE BOȝES OF RIȒTUOLNESSE.

Þe boȝes of þise trawe : byeþ þe zeuen principals uirtues / þet ansuerieþ to þe zeue vices. ase deþ boȝsamnesse a-ye prede. Loue : a-ye enuye. Mildenesse : a-ye felhede. Prouesse : a-ye slacnesse. Largesse : a-ye scarsnesse. Chasteté : a-ye lecherie. Sobreté a-ye glo-

Of the boughs of
rightfulness.

There are seven
boughs :

1. Obedience.
2. Love.
3. Mildness.
4. Prowess.
5. Liberality.
6. Chastity.
7. Sobriety.

¹ Written *clene* in MS.

These seven virtues leadeth a right the ghost of wisdom.

Discretion is the carter of virtues, and the rudder of the ship, that is, the soul.

Without discretion virtue becomes vice.

These seven virtues before mentioned are the boughs of equity, and they produce the fruit of good works.

"Blessed be those," said Christ, "who in all things hold to discretion."

He does not say blessed be they who sin not,

but "blessed be they who weep,"

that is, who see and know their faults,

and are sorrowful because of their sins.

The world is called the vale of tears,

because none may live without tears, that hath the gift of wit.

tounye. Þise zeue uirtues lokeþ and ledeþ wel riȝte and wel zikerliche þane gost of wytte þet hise let be þe waye of riȝtuolnesse. ase zayþ salomon. be huiche waye : discrecion and scele / þet is þe cartere of uirtues. ase zayþ sant bernard. and þe roþer of þe ssiþe of þe zaule his let and brengþ uorþ. þet hi ne guo naȝt amis ariȝthalf ne alefthalf. and þus hi profiteþ and wexeþ and bereþ frut to þe uolle. þeruore þanne þet þe uirtue of riȝtuolnesse / be discrecioun him sseweþ inc alle þe workes of oþre uirtues. and wyþoute þise / alle þe oþre uirtues lyezeþ þane name of uirtue : and becomeþ uices. Zigge ich wel / þet in on wyt / þise zeue uirtues be-uore yzed byeþ þe boȝes of riȝtuolnesse and al þet frut of guode workes þet of ham wexeþ / belongeþ to þise trawe. Nou onderstan[d] wel hou þe greate maister of uirtues ous spekeþ of þise uirt[u]e / uor hi ne is naȝt ine his reule. 'Yblessed byeþ þo þet riȝtuolnesse hicaldeþ oueral / and ine alle þinges habbeþ discrecion and mesure wyþ-oute misnimyng.' Vor we ne habbeþ hire onneape y-wonne. Vor non ne is þet ne misnimþ inc uele maneres. And þeruore ous conforteþ wel zueteliche oure zuete maiste[r] Iesu crist huanne he ne zayþ naȝt. 'y-blissed byeþ þo þet ne zenezeþ ne misnimeþ / ac doþ al be riȝtuolnesse / and be lingne.' Ac he zayþ wel cortaysliche uor to conforti þe zenuolle. 'Yblissed byeþ þo þet wepeþ / uor hy ssolle by conforted.' þet is to zigge : þo byeþ yblissed : þet zyzeþ and onderstondeþ and knaweþ wel hire defautes : ine alle þise zeue poyns of riȝtuolnesse þet we habbeþ hier y-nemned / and þeruore wepeþ and byeþ zorȝuol þet hi uindeþ zuo ofte onriȝt / huer hi ssolden healde and uinde riȝtuolnesse. Vor þeruore is þe wordle y-cleped þe dane of tyeares. and non ne may ine þe wordle libbe : wyþ-oute tyeares þet heþ onderuonge þe yefþe of wyt / huerof we habbeþ yspeke. þanne behoueþ ase zayþ salomon. uor huo þet mest can / and mest zyþþ þe zorȝes and þe kueades of þe wordle : þe

more heþ zorþe to his herte / and tyeares / and wepinges.
 And þus beginþ þis wordle to tyeny. And þe more þet
 tyenep þis lif: þe more me wylneþ þet oþer. And
 þerof wexeþ oþre tyeres uor þe wylninge of þe oþre liue.
 Nou sselþ þou þus þenche. Zix maneres of tyeres þet
 þe holy man heþ ine þise wordle be þe yefþe of wytte.
 þe uerste comeþ of þet me zyzt þet me heþ god ofte
 ywreþed be þozte / be speche / and be dede. þe oþer
 comþ þerof þet me yziþ þe greate tormens hidouse
 an euelestinde of helle. Huerof ech man ssel habbe
 grat drede. þe þridde wexeþ of þe kueades / þet me
 yziþ þe guode þolye. þe uerþe comeþ of þe zennes þet
 þe kueade doþ. þe fifte uor þise liue þet tyenep / and
 uor þe oþre þet deþ auerst. þe zixte comþ of deu-
 cioun and of grat plenté and of blisse of þe presenþe of
 Iesu crist / and of þe uelinge of þe holy gost. and þise
 byþe arizt yblissed þet zuo wepeþ / uor hi ssole by
 y-conforted ase zayþ þe writinge. Also ase þe norice
 confortep þet child þet weþþ. uor hi wyeþ þe eþen /
 and him kest / and hi deþ him leze be strengþe. also
 ssel do oure lhord to ham þet wepeþ ine þise wordle ase
 ich habbe yzed. Vor he wyle zuo wyþi hare eþen / þet
 neuremo ne ssole wepe / ne ne ssole yuele kuead ne
 zorþe. Ac euremo ssole by myd god ine paise and ine
 leþinge and ine blissé wyþ-oute ende.

[Fol. 50. a.]

Sorrow causes
man to dislike the
world,and to desire the
other life to come.
Six manner of
tears the holy man
sheddeh.1. The first come
because of God's
anger.2. The second
come because of
the torments
of hell.3. The sufferings
of the good.4. The sins of the
wicked.5. Weariness of
this life, and
desire of the
other.6. Devotion and
bliss caused by
the presence of
Christ and the
Holy Ghost.As the nurse com-
forts and wipes
the eyes of the
weeping child,so our Lord com-
forts the mourn-
ers.Evermore shall
they be with God,
in peace, laughing,
and bliss.

OF ÞE YEFÞE OF STRENGÞE.

Nou we habbeþ yspeke of yefþes and of uirtues /
 þet gouerneþ þo þet ine þe wordle libbeþ mid þe lozeste
 of þri states / huerof we habbeþ beuore y-speke. Nou
 ssole we mid þe helpe of þe holy gost speke of þe
 yefþes and of þe uirtues þet more propreliche belongeþ
 to ham þet þe wordle onworþeþ / and to þe heze helle
 of perfeccion wylneþ. Of þan zayþ propreliche Iob.
 þet lyf of man ope þe erþe: is ase kny[3]thod. Vor
 mannes lyf ine þe erþe: is ase borgeysye. Nou yziþ

Of the gift of
strength.We have spoken
already of the
virtues which
govern those in
the world.Now we shall
speak of those
virtues which be-
long to them
that despise the
world.Life of man on
earth is as knight-
hood or as citizen-
ship.

Much has the one
of new and diverse
thoughts,

and strives to be
rich and esteemed.

The knight de-
sires to act court-
eously and liber-
ally,

and to purchase
fame and high
station.

Some men keep
from great sins,
do penance, &c.,
and it sufficeth
them if they may
be saved at last.

Others are dis-
gusted with
worldly perils,
sins, and pains,
and have no peace
of mind.

[Fol. 50. b.]

They see no
treasure to be
compared to
God's love,
and had they
God's love, peace
of heart, and joy
of soul, they
would think them-
selves more than
emperors.

When God gives
man the gift of
strength,

He gives him a
new, noble, and
hardy heart,

that enables him
to endure all the
world's threaten-
ings.

He only is wise
who despises
harm for his
friend, i. e. God.

ane yongne boryeis and ane newene kniȝt. Mochel
habbeþ þos of uele þoȝtes newe diuerses and wyluolle.
þe borgeys wylneþ to chapfari / an to wynne and to
gaderi. and þe ende of his wylle is al þerto : þet ha by
riche ine guodes. and ine his toune y-worþssiped. þe
knyȝt newe / geþ al anoþerne way. Vor he wilneþ
corteysyes to done / an largeliche yeue / and kny[3]thod
to lyerny and guo to armes. kueades to þolye / ssewy
prouesses. porchaci los / and ine heȝe stat cliue. þise
tuo states we zyeþ aperteliche ine tuo maneres of uolke.
huerof þe on is / þet wel ham wylleþ uram greate zenne
loki / do penonce. yeue elmesse. hyealde godes hestes /
and of holy cherche and wel ham hit were ynoȝ / yef hi
miȝte ate ende be¹ zuo moche by y-borȝe. þise byeþ ine
guod stat / and wel ham moȝe squi. þe oþre byeþ to
huam þet þe wordle anoyþ uor þe perils and þe zennes
and de² pinen / huerof hi is al uol. zuo þet non ne may
habbe pays of herte / ne stedecest inwyt. Hi zyeþ of
oþer half þet þer ne is no tresor þet moȝe³ by worþ to
godes loue. no zuyetnesse zuo grat : ase pays of herte.
no blisse of þe wordle þet by worþ / to þe blisse of
klene inwyt. zuo ham þingþ and wel hit is zoþ / þet
huo þet þise þri þinges may winne : he ssolde by more
þanne emperour. ac þet is zuo grat þing þet ueawe þer
byeþ zuiche / þet dorre þise niminge maki. ac huanne
god yefþ to þe manne þise grace. and þe ilke yefþe þet
me clepeþ þe gost of strengþe. he hym yefþ ane newe
herte / ane noble herte / and hardi. Noble : uor to
onworþi al þet þe wordle mai behote / and yeue.
Hardyesse uor to þolie alle þe kueadnesse þet þe wordle
may þreapni. And of þise hardiesse speķþ oure uader
huanne he zede. þet 'yblyseþ byeþ þo þet habbeþ
honger and þorst / of riȝtuolnesse.' Salomon zayþ. þet
'he is riȝtuol / þet onworþeþ his harm / uor his uryend' /
þet is uor god / þet is riȝt urend. And saint bernard
zayþ. 'he ne is naȝt riȝtuol / þet ne yziȝþ naȝt ine his

¹ *bo MS.*

² *So in MS.*

³ *more?*

herte : and uelþ / and onderstant / þet he is yeldere.
 and a-yens god of treuþe / toppe alle þing.' þe ilke þet
 zopliche wylneþ mid al his herte to yelde þise dette to
 gode / þe ilke is of þan / huerof oure lhord speķþ
 huanne he zede. þet þe ilke byeþ yblissed / þet habbeþ
 hunger / and þorst : uor riȝtuolnesse. he ne zayþ naȝt /
 ' y-blissed hi byeþ þo þet habbeþ / oþer þet doþ riȝtuol-
 nesse : ac þo þet habbeþ hunger and þorst.' Vor þis
 riȝtuolnesse ne may by yhyealde / ne þis dette ne may
 by uolliche y-yolde / ine þise wordle. Ac ine þise
 wordle hi is y-wylned / and ine þe oþre / y-payd.
 þeruore ne zayþ naȝt oure guode lhord and mayster.
 ' þo byeþ yblissed þet þise riȝtuolnesse ssolle do / and þet
 þise dette ssolle yelde.' Ac he zayþ wel cortayslaķer /
 ase he þet wot oure pouerté. 'Yblisseþ¹ byeþ þe ilke
 þet of þise riȝtuolnesse / habbeþ hunger / and þorst.'
 Vor he ne akseþ naȝt þet we him yelde hyer his dette /
 ac hit is him ynoȝ / yef we habbeþ guod wyl to yelde.
 þis wylninge huanne hi is zoþ in herte / behoueþ þet he
 hit ssewy be dede. Vor ase zayþ salomon. ' non ne may
 þet uer ine his bosme hede / þet his robe ne berne.' þis
 ssewyngne ne may bi wyþ-oute uirtue / and wyþ-oute
 prouesse. Vor be wytnesse / ne by playtinge : me ne
 proueþ naȝt þet he by guod knyȝt / ac be moche dede
 of armes / and be moche þoliyngne / and to y-leste.
 And þet is þe uerþe uirtue / þet þe holy gōst yefþ to
 þe manne uor to strepe of al : in al. þe uerþe vice.
 þet is þe zenne of sleawþe and of onlosthede. þis
 uirtue is of zuo greate digneté / þet amang alle þe oþre
 uirtues / þis one berþ propreliche be him-zelue þane
 name of / uirtue. Vor uirtue / and prouesse is al on.
 þise uirtue / god yefþ to his sergons / huanne he his
 wile maki kniȝtes / ase he dede to his apostles at lokes.
 of huam we redeþ / þet hi weren zuo dreduol / þet hi
 ne² dorste guo out of hare house / alhuet hi weren mid

Man is a debtor
to God.

Blessed are those
that hunger and
thirst after right-
ousness.

This rightfulness
may not be fully
obtained in this
world.
It is desired here
and got in the
other world.
Christ does not
say they are
blessed who have
this righteous-
ness,

but those are
blessed who desire
it in their hearts.

This desire ex-
hibits itself in
virtue and in
prowess.

The good knight
proveh himself
such by his deeds
of arms.

Prowess stripes
man of sloth and
idleness.

God bestows it on
His servants,
as He did at
Pentecost to His
apostles,

who nevertheless
were timid and
cautious.

¹ So in MS.

² no in MS.

þise uirtuē yarmed. Ac more hi yeden ledjnde blisse /
huazne me dede ham ssame and hardnesse.

[Fol. 51. a.]

The division of
virtue (prowess).

The old philoso-
phers divided
this virtue into
six parts.

Our Lord added
a seventh point.

1. Magnanimity.
2. Affiance.
3. Security.
4. Patience.
5. Stedfastnes.
6. Magnificence.
7. Hunger and
thirst of right-
eousness.

Magnanimity is
highness, great-
ness, nobleness of
will, and of great
aspirations.

[¹ *deles*']

The first division
of it is prowess—
a noble contempt
of difficulties.

The second is
rational enterprise
of difficult things.

He who has this
virtue thinks but
little of the cares
of the world,

counting them
no more than a
spider's web.

Solomon truly
said, "All is
vanity."

The world is
vanity, and full
of vanity.

ÞE TO-DELINGE OF VIRTUES.

Þe filozofes þet of þise uirtues drozen / hi to-delden
þise uirtues ine zix deles. þet byþ ase zix stapes /
huerby þise uirtues cliueþ / and profiteþ. Ac oure
master þet made þe filozofes / and filozofie. þet is Iesu
cris: he zet / þane zeuende poynt. Þe uerste poynt
of prowess / hi clepieþ / magnanimité. Þe oþer:
fiaunce. Þe þridde: zikernesse. Þe uerþe: þolyinge.
Þe uifte: stedeuestnesse. Þe zixt: magnificence. Þe
zeuende þet oure mayster zette: hatte hunger and þorst
of rihtuolnesse. Þise uirtues me ne may naht propre-
liche nemni ase onderstondinge hise to-diht / ine latin.
Magnanimité is heznesse. gratnesse. and noblesse of
wylhede / huerby þe man is hardi ase lyon / and of
greate nimminge. Þis uirtue heþ tuo delles.¹ greate þinges
onworþi. and wel grater to nime an hand / and to
chiese. Of þe uerste dele: zayþ zaynt austin. Prowesse
is / huazne corage onworþeþ / al þet ne is naht in his
pouer. þet is al þet he may lyese / wylle him nolle
him. And seneke zayþ. 'amang wordleliche þinges / no
þing ne is grat / bote herte / þet greate þinges onworþeþ.'
Of þe oþre dele zayþ þe filozofe. þet 'magnanimité / is
renable nimminge of heze þynge / and dreduol.' Huo þet
þise uirtue heþ: he yziþ þe wordle uram uer. ase zayþ
ysaye. þe profete. And þus him þingþ al þe wor[d]le lite /
ase a sterre hit þinþ to ous. þanne al þe wordle / and
alle þe bisyhedes / and þe greate niedes of þe wordle
him þingþ ase naht. and þeruore hise ne prayzeþ naht /
bote ase þe web of þe spipre. þanne salomon huazne he
hedde al þe wordle y-went. and of alle þinges / and of
foles / and of wyse ystrued. he zayde his dom ine zuiche
manere. 'ydelnesse. ydelnesse. ydelnesse. and al þet ich
izi: is ydelnesse.' þet is to zigge / þe wordle is ydel-
nesse. and zuo hi is al uol of ydelnesse. And þe man

him-zelf uor huam þe wordle is y-mad : zuo is al ydel-
 nesse. uor ine him is alle manere ydelnesse / ase zaiþ
 þe sauter. ydelnesse / be steruinge. Vor his lyf uliþþ
 ase sseed. ydelnesse / be bysihede. Vor þise bysiyhedes
 byeþ ase meteles. Ydelnesse / be kueadnesse. Vor
 zenne him makeþ more naþt / þanne þing þet is ine þe
 worddle. Nou is þanne þe uerste del of þise uirtue.
 þet him deþ þe wordle onworþi / ase habbeþ ydo ine
 ariere and þe filozofe payen. and þe holy cristene man.
 þe oþer del is zuo / þet hi makeþ þane way of perfec-
 cion to nimene. and þet lyf þet zuo moche sseweþ ssarp /
 an dreduol to chiese. þet is þe way þet let in-to þe
 helle of god. þet is ine þe stat of perfeccion. þet is þe
 way of priué red / of oure lhorde / þet he ssewede to
 his apostles ine þe helle / huerof þis bok speþþ. þerne
 way chy[e]zeþ þo. to huam ne is naþt ynoþ to loki / þe
 hestes of god / huerto hi byeþ y-hyealde. and wyllep
 uoluelle his redes / huer hi ne byeþ naþt be dette y-
 hyealde / ase byeþ þo / þet leteþ al þet hi habbeþ : uor
 god. and y[e]ueþ ham to sterue / uor þe loue of him : þet
 starf uor ham. oþer ine þe londe be-yende þe ze / oþer
 ine anopre stede. And ase doþ þo / þet uorleteþ / and
 al onworþeþ uor god. and guodes. and uryendes. and
 ham-zelue. and makeþ ham-zelue þrelles of oþren þet
 weren vry. and makeþ ham-zelue poure : þet weren
 riche : oþer myzten by. hy doþ ham to þolye *grat*
 ssarpnesse / þet hedden ine þe wordle : greate lostes.
 ase byeþ manie / þet byeþ ine religion. and of herte /
 and of bodie. Vor litel is worþ to by ine religion /
 oþer inc ssarpnesse of penonce / yef þe herte ne is naþt
 þerto. Vor þe cloþinge / ne makeþ naþt þane monek.
 ne þe armes þane knyzt : ac þe guode herte / and þe
 dedes of prouesse.

This life flies as a shadow.
Its cares are as dreams.

The first step then of this virtue is to despise the world.

The second is to undertake the way of perfection, that leadeth to the hill of God.

This way choose those who not only keep God's behests,

but forsake all they have for His sake,

[Fol. 51. b.]

both goods and friends and themselves.

They become the slaves of others, and endure poverty. They put themselves to great hardships,

as many do who have entered a religious order.

Arms do not make the knight, but the good heart and the deeds of prowess.

The second step of prowess.

The second step is to believe. Belief enables

ÞE OÞER STAPE OF PROUESSE.

þe oþer stape of þise uirtue is : becaue. Vor huo
 þet heþ þane guode way ynome / hit be-houeþ þet he

man to pursue
the good path,

and to withstand
the assailings of
the devil, world,
and the flesh.

The flesh says,
I cannot foranke
my old habits.
The world pur-
sues him like an
escaped thief.
The devil says,
"Wretch, what
wilt thou do?"

God's new knight
undergoes these
assaults.

By stedfast believ
he fears not,

for whom God
will help none
may harm.

The third step of
prowess.

The third step of
prowess is se-
curity (or confi-
dence),
whereby one
dreadeth not the
perils before one's
eyes.

The Holy Ghost
causes man by
this gift to under-
take great things.

He makes him
confident as a
lion.

As the new
knight desires
tournament, so
does he desire
peril and death.
St Agace went
to torment as
joyfully as if to
a wedding.

him hyealde vestliche ine his wylle / and þet he hadde
guode beleaue ine god / þet he him uoluelle þet he heþ
agonne. Þise uirtue hi clepieþ / beleaue. hi is wel
nyeduol a-ye þe asaylinges of þe wordle / of þe ulesse.
and of þe dyeule. þet stranglaker asayleþ þane man ato
a-gynninge. þet uless him zayþ. ych ne may þolye þis
lyf / ne mine ealde wones lete. þe wordle zekþ efter /
uor þan to wyþdraze / ase me zekþ ane þyef huanne he
is ascaped of þe prisona. þe dyeuel him zayþ. 'wrechche
huet wyltou do / hueruore þe yelst þe zuo. Vor þou
miztest þe oþerlaker wel wytye.' Þise hyeþ þe uerste
asaylynges / þet godes newe knyzt þoleþ: þet þengþ to
wynne þe regne of heuene. Ac huanne he him yefþ to
god be guode an stedeueste be-leaue / he ne heþ none
hede. Vor he is þe treweste urend / þet may / and
can / and wyle / his oꝝene loki. and huam þet god wile
helpe: no þing him ne may derie.

ÞE ÞRIDDE STAPE OF PROUESS[E].

þe þridde stape of prouesse: is zikernesse. zyker-
nesse ase zayþ þe filozofe is a uirtue / huerby me ne
dret nazt þe kuedes / ne þe perils / þet bieþ beuore hare
oꝝen. And þet is þe þridde guod / þet þe yefþe of
strengþe deþ. Vor þe holy gost / huanne he heþ y-
armed his knyzt of his uirtue: uerst he him yefþ noble
herte / greate þinges to nimene. Efterward he him yefþ
ane greate hete / and a grat wyl to uolzy / and grat
hope uor to uoluelle. Efterward he makeþ him ziker
ase lyoun. zuo þet he ne heþ drode / ne of perils / ne
of pinen / ne of dyape / ne of torment. ac he his
wilneþ / ase deþ þe newe knyzt þe tornemens. an suo
dede þe martires ase hit þingþ ine hare liue. huer-of we
redeþ of zaynte agase / þet mid greate blisse hi yede
to torment alsuo ase hi yede to feste / oþer to a
bredale.

ÞE UERÞE STAPE OF PROUESSE.

Ase þe holy gost makeþ his knyzt ziker uor to abide þe tormens and þe zorþes þet byeþ to comene. Alsuo he him makeþ strang and þolyinde. uor to þolye huamne hi comeþ. and þet is þe uerþe stape þet hi clepieþ / pacience. be þise uirtue / þe guode ouercomp alle his uyendes. þane dyeuel. þe wordle. and þet uless. and al þet hi moze zigge and do. Vor þet is þe sselde of gold / to him þet uor godes loue þoleþ / þet him wriþþ of eche half / ase zayþ þe sauter. zuo þet no strok / ne may him breke þe herte. þise uirtue non ne heþ : þet ne heþ bi uonedd. Vo[r] tr[í]bulacion : makeþ pacience. Ase zayþ zaynte paul. ase þet uer : makeþ þe tezele / hard. Wyþ-oute þise uirtue non ne is y-proued. ne þet gold ne may by wyþ-oute uer y-clensed. wyþ-oute pacience : non ne heþ uictoria. Vor huo þet lyst pacience : he is ouercome. wyþ-oute pacience : non ne comp to perfeccion. þerof we yzeþ uorbisne / ate leste ine alle þe mestyeres þet me deþ mid hand. Moche þoleþ þe coupe of gold of strokes of yzen / erþan hi by yzet ope þet bord of þe kinge. and þe chalis er ha by yblissed / and y-zet ope þane weued. Moche þoleþ þe tonne of greate strokes / er me do þrin þet guode wyn. Mochel is defouled mid þe uet of uolleres þe robe of scarlet / erþan þet þe kuen his do an. And ase ucle miht þou to þan vinde uorbisnes : ase þer byeþ workmen at paris of alle mestyeres. Be þise uirtue is strang þe man / ase þet ysen þet alle metals a-daunteþ. Of grat pris ase þet gold / þet þe more hit is ine uere : þe more lit is clene / and clyer / and trefable. ase þe salamandre þet leueþ ine þe uere. and ase þe viss þet ine þe trauailinde wetere : him baþeþ and norisseþ.

The fourth step of prowess.

The Holy Ghost makes his knight strong and patient,

so that he may overcome all his enemies. [Fol. 52. a.]

Patience must be acquired by trial, for the fire hardens the tile,

and gold is purified by it.

Patience is necessary to perfection.

The cup of gold bears strokes of iron ere it is set on the king's board.

The scarlet robe is oft defiled by the feet of the fullers ere the queen puts it on.

By this virtue is man strengthened,

as the salamander in the fire, or the fish in the water.

ÞE VIFTE STAPE OF PROUESSE.

þe vifte stape of þise uirtu is ycleped constance.

The fifth step of prowess.

The fifth step is called constancy,

þet is a uirtue þet makeþ þe herte strang and stedeuest
 ine god ase a tour yzet ope ane stronge roche / and ase
 a traw yroted ine guod land / þet lit ne ssake uor
 nenne wynd / þet may come ne blawe / þet is ine no
 cas þet moze come / ne guode ne kueade. wyþ-oute.
 þise uirtue / non ne comp to ni[c]toria. uor huanne godes
 knyzt heþ ido zome prowesse : þanne him asayleþ þe
 dyeuel be ydele blisse. and þanne is þe batayle ine þe
 herte þe stranger uor him-zelue to ouercome / þet he ne
 ualle be ydele blisse : þanne alle þe uerste uondinge /
 ne wes. Huerof dauid zayþ ine þe sautere / þet þe
 dyeuel ouerþraup þe wel stronge of lefthalf be aduersité /
 and þe wel stronge a ri3thalf : be ydele blisse. þise
 uirtue preyseþ moche sencke þet zayþ. þet þer ne is
 uirtue bote þe ilke þet geþ uorþ proudliche be-tuene þe
 one aenture and þe oþre / þet is be-tuene þe guode
 and þe kueade. and grat onworþnesse of on au of
 oþer.

by which man is
 established as a
 tower,

and by which he
 secures victory,

and overcomes
 vain-glory.

The devil over-
 throws man by
 aduersity or by
 idle bliss.

Virtue consists in
 following a mean
 between good and
 evil.

The sixth step of
 prowess.

The sixth step of
 prowess is mag-
 nificence.

This virtue Christ
 calls perseuer-
 ance,

by which the good
 knight endures
 to the end.

All other virtues
 fight, but this
 wins.

[Fol. 52. b.]

He who perse-
 ueres to the end
 shall be saved.

The virtue of the

ÞE ZIXTE STAPE OF PROUESSE.

þe zixte stape of prouesse / hi clepieþ / magnificence.
 þise uirtue hi descriueþ þous. Magnificence is hi
 ziggeþ of heze nyede y-blissede bleuinge. þise uirtue
 oure greate filosofe Iesu crist clepeþ / perseuerance. be
 huam þe guode godes knyzt þoleþ þe kuedes / and ylest
 al to þe ende ine þo heze waye of perfeccion þet he heþ
 ynome. Of þise uirtue zayþ zaynte paul. þet alle þe
 uirtues yerneþ : ac þis wynþ þet zuord. alle hy vizteþ :
 ac þis heþ þe victorie and þe coroune. Alle wercheþ :
 ac þis berþ away þane ssepe aneuen. Vor ase zayþ oure
 lhord. huo þet blefþ al to þe ende : he ssel by borze /
 and non oþer. More uorþ ne couþen þe filosofes lede
 þe uirtue of prouesse. Ac þe deciplis of oure mayster
 Iesu crist / guoþ ynoz more uorþ. Vor ase zayþ
 salomon. huanne hi habbeþ al asummed / þanne uerst
 ham þingþ / þet hit is al to aginne. þe uirtue and þo

prouesse of þe filozofes wes al uor þe uices to ouercome / and to zeche þe uirtues. Ac þe prouesse of halzen uor to ouercome þe uices and þe uirtues to zeche. and þerto principalliche uor to healde riȝ[t]uolnesse / an trenþe auoreye Iesu crist. He ne is naȝt riȝtuol / þet ne yelt þet ha ssel: be his miȝte. And uor zoþe mochel is riȝtuol þing / and sceluol / þet ich yeue mi lif / and mi dyaef / uor him þet his lif and his dyaef / yaf uor ous. And asemoche ase he is worþ betere þanne ich: zuo moche ich am yeldinde be riȝte riȝtuolnesse. ase zayþ saynt anselm. þise riȝtuolnesse 'ich may wylny / ac ich / ne non oþer / ne moȝe hier hit yelde / ne uolliche hit paye' / ase we habbeþ be-uore y-zed. And þeruore is þe zeuende stape of þise uirtue / þe ilke þet oure mayster Iesu crist deþ þerto / huerto þe filozofes ne miȝte come / þo he zede. 'yblessed byeþ þo: þet habbeþ hunger and þorst of riȝtuolnesse.' þanne byeþ þo ariȝt y-blissed / þet þe zix stapes of prouesse byeþ yeliue / and habbeþ hunger / and þorst / and grat wyl þe zeuende stape / be hare myȝte cliue.

old philosophers was to overcome vice, but the prowess of the saints enabled them to hold righteousness and truth.

We owe our lives to Christ who died for us,

and his life was more precious than ours.

We may desire to pay our debts, but are unable to do so.

Blessed are they who hunger and thirst after righteousness, and who have climbed the six steps of prowess.

ÞE BOȜES OF PROWESSE.

Ine þise trawe ase ine þe oþren / we vindeþ zeue boȝes. Vor ine zeue maneres of viȝt: þer comeþ zeue maneres ouercomeinges. and be þise zeue ouercomeinges: li wynneþ zeue maneres of corounes. þet byeþ zeue medes. huerof saynt Ion spekeþ ine þe apocalipse. Vor ase zayþ saynt bernard. 'Mochel is he fol / and ouerweninde / þet wyþ-oute ouercomeinge abit to habbe þe coroune. and huo wyþ-oute viȝt: wenþ habbe þe maystrie.' huerof zaynte paul zayþ. þet neure to coroune ne ssel come: þet trieweliche ne viȝt. treweliche / þet is to zigge: be þe laȝe of þe uelde of þe y-prouede / þet wes y-woned to byenne þe ealde manere at rome. þet þe ilke þet to þe uelde him dede / uor to habbe los: ouercom alle þo þet þe mayster of þe uelde /

The boughs of prowess.

In this tree are seven boughs, for in seven battles there are as many victories, which gain seven crowns.

He is a fool who thinks to have the crown without the victory.

The custom in former times at Rome was this:—

He who desired fame in the field, had to overcome

all whom the
master of the
field sent against
him.
This master is
Christ, and he
knows the might
of each,

and suffers us
not to be tried
above our
strength.

They that over-
come shall have
seven kinds of
rewards.

The first fight.
[Fol. 53. a.]

The first fight of
the Christian is
against deadly
sin.

The bold heart
finds it an easy
task to gain the
victory.

He that falleth in
this fight hath
more need of
strength
than he that is
standing.

As the fish goes
into the net will-
ingly, so man
goes into sin,

but he may not
go out of himself.

The arms of pen-
ance enable man
to overcome in
this fight.

Three points to
be observed in
true penance.
1. Repentance of
heart.

dede come ayen him. þe mayster of þe uelde /
is Iesu crist / þet asayþ his newe knyȝtes ase hit is
ywrite ine þe boc of kinges. þes mayster is wel trewe
ase zayþ zaynte paul. and kan uol wel þe niȝte of
echen / he ne þoleþ þet no vyend ous uondy ouer oure
mizte. ne non aduersari ous asayli / þet we ne moȝe
ouercome : yef we willeþ mid his helpe. þet ine þe viȝt
ous wext oure strengþe / ase zayþ zaynte pael. Saynt
Ion ase we habbeþ yzed / topartþ zeue ouercomei[n]gges.
and zeue corounes. þet is to zigge : zeue maneres of
medes / þet god be-hat to þan / þet ouercomeþ.

ÞE UERSTE VIȝT.

þe uerste uiȝt þet þe cristene habbeþ : is a-ye
dyeadlich zenne. ine þis viȝt neure ne is ouercome : þet
nele to senne *consenti*. he ouercomþ þane viȝt / þet is
wel liȝt to ouercome to þe bolde herte. and lang and
riotouse to þe sleauuolle / and to þe onlosti / þet byeþ
slacke to godes seruce. þet ne byeþ ne wel chald be
poer. ne wel hot : ine þe loue of god / ase zayþ zaint
Ion. þe ilke þet uelþ an is ouercome ine þise viȝtinge :
heþ more strengre to done him-zelue to do arere / and
him-zelue to werie. þanne þe ilke þet is stondinde. uor
he ne heþ none mizte him-zelue to arere : bote god
him hyalde þe hand be his *grace*. Vor ase viss geþ in /
be him-zelue and be his wille in-to þe nette : alsuo þe
man geþ in / be him-zelue and be his wylle in-to
zenne. Ac out ne may he naȝt guo : wyþ-oute oure
lhordes helpe / þet him yefþ luame he wyle / and þe
arnes of penonce / huerby he may ouercome his y-no.
þet is þe armure þet þe apostel zainte paul het to nime
ine þise viȝtinge / uor man on-armed : ne is naȝt worþ
ine viȝt. Nou sselte þou conne þet to þan þet þe man
by wel y-armed uor to ouercome *parfitliche* zenna. hit
behoueþ þet he habbe þri þing þet byeþ ine zoþe penonce.
þe uerste þing is : uorþenchinge of herte. þe oþer :

ssrifte of mouþe. þe þridde : is ynoz amendement be dede. Of þise þri þinges is y-hol : þe hauberk of penonce. Yef þe on of þise þri þinges fayleþ : þe armura is al uals / and he þet hit berþ : ouercome. Vorþenchinge : acseþ grat zorþe and greate zykinges of herte / uor þet he heþ y-wreþed his sseppere. And þe more þet me him heþ y-wreþed : þe more gratter ssel by þe zorþe.

2. Shrift of mouth.
3. Amendement in deeds.
If one of these three things fail the armour is false.
Repentance demandeth great sorrow and deep sighings of heart.

OF ÞE UORÞENCHINGE OF KYNG DAUIÞ.

þous uorþuhte þe kyng dauif ase he zayþ ine þe sauter. 'Ich zuynke and traunayline mine zykinges. and wille wesse eche niht mi bed and mine couche mid mineteares.' þeilke þet god heþ y-wreþed be dyadliche zenne : he ssel zorþy mid dype herte / zuo þet þe herte melte al in-to tyeares / and in-to greate zorþes. and mid greate zikinges me ssel grede to god merci / ase his þyef / ase his manslaþþe / ase his bezuykere : þet heþ ofserued þet gibet of helle. þe zenezere is godes þief. uor þe guodes of his lhorde þet ne byeþ him bote ylend uor to wynne. þet byeþ þe guodes of kende / and of grace / and of hap. huerof him behoueþ / rekeninge / and scele yelde wel straytliche. He hise heþ folliche y-spended ine euele wones / and al ylayd to an hazard. Efterward he is moyrdrer of þe kinges doþter. þet is of liis ozene zaule þet wes godes doþter be grace. þet he heþ yslazþe be dyadlich zenne. Efterward he is godes bezuykere. uor þe castel of his herte / and of his bodye / þet god him heþ ytake to loki : he heþ yolde to his yuo dyadlich / þet is þe dyeuel. Wel þanne he ssel grat zorþe habbe þet is in zuich poynt. and ofte mid his teares his bed wesse. þet is his inwyt. huerof þe unimouse eddre of helle *sest gous*. zueche tyeares driueþ þane dyeuel uram þe herte : ase þet hote weter cacheþ þane hond out of þe kechene. Efter þe uorþenchinge ssel come þe sscrifte þet is þe guode chomberier þet clenzeþ þet hous and kest out al þe uelþe

Of the repentance of king David.

David says in the Psalter, I will wash my bed with my tears.

The sinner (in deadly sins) shall so sorrow that his heart shall melt into tears,

and cry mercy to God as a thief and a murderer.

The sinner is a thief,

because he hath foolishly and evilly spent the gifts and graces of God.

He is a murderer of the king's daughter, that is, of his own soul.

He is a traitor to God, for he hath sold his soul to the devil.

Wherefore the sinner should wash his bed, that is, his soul.

After repentance shall come shrift, the good chamberier
[Fol. 53. b.]

berer that cleanseth
the house.

mid þe besme of þe tonge. huerof spekeþ dauid inc þe
sautere. & *meditatus sum cum co[r]de meo & excercebur
& scopelam spiritum meum.*

Of Shrift.

OF ÞE SSRIFTE.

There are six con-
ditions of shrift.

1. That it be
made wisely,
(a) to take heed
to whom one
makes shrift,

Nou onderstand wel hier hou me ssel by yssriue /
þerto þet þe sscrifte by worþ to þe helpe of zaule. þerto
behoueþ zix *condicions*. þe uerste is þet hi bi ymad
wyslyche. þis wyt is inc tuo þing. þe uerste : þet me
nime hede to huam he ssel him sscruiue. Efterwar[d]
huerof. Saynt austin zayþ. uor þet me deþ uor te bevely
þane dyap of þe bodie : me ssel do uor to askapie þane
dyap of þe zaule. þe zike uor to be-uly þane dyap /
and uor to habbe helpe / zekþ bleþeliche þane beste
fisician and þane wuziste þet he may habbe. Alzuo
zayþ saynt augustin / þet huo þet wille wysliche him be
rede / and grace auoreye god uynde : he ssel zeche
zuych ane *confessour* : þet conne bynde / and onbynde.
þet is þet he conne wel y-knawe zenne / an þane zenezere
wel rede. And þet he habbe power him to asoyli / and
him penonce to anioynj be þe zenne. *Qui uult confiteri
peccata sua ut inueniat gratiam : querat sacerdotem qui
sciat ligare & soluere / &c.*

and to seek a good
confessor,

one who hath
power to absolve
and enjoin pen-
ance.

(b) Who that will
wisely shrive
him must think
of his sins before
he comes to con-
fess them.

Efterþan huo þet him wisliche wyle sscruiue / he ssel
mid wylle þenche ane his zennes auore þet he come to
sscrifte / and al his herte zeche / and his inwyt / hou he
heþ god / and his yblyssede moder / and his halzen
ywreþed. and mid *greate drede* al his lyf beþenche / ase
dede þe guode king ezechie / þet zayde þus. 'Ich wylle
beþenche alle mine yeres / inc biternesce of mine zaule.'
þe zenezere ssel guo in-to his house / þet is in-to his
herte. nazt pasindeliche ase þe iogelour þet ne bleþ nazt
bleþeliche in his house. uor he ne heþ no worse hous
þanne his ozen. Ac þer he ssel bleue / and ysy allc
his defautes huerof he ssel yelde rekninge / and skele
to god / an to his preste. þet is to his sscrifteuader. Ar
ssel þenche of him-zelue ase þe ilke þet heþ day uor to

The sinner shall
go into house,
that is, his heart,

and there he shall
remain and see
all his defects,

and shall think of

rekeny of his onderuonginge and of his spendinges beuore his lhorde. þanne he ssel him diligentliche þenche beuore / and izy þet writ : of his inwyt. þet he ne faly ine his rekeninge. Vor yef he faileþ at his rekeninge : god nele naȝt faly at his. Huaꝛne me heþ diligentliche y-þoȝt of his zennes / and yzoȝe hou / and ine hou uele maneres he heþ god y-wreþed. and hou uelezyþe. and hou kueadliche he heþ yzenezed. and hou longe ybleft ine þe zenne. þanne ssel he him of al hasteliche ssiue.

the account to be rendered to God.

When he hath seen in how many ways he hath wrathed God, and how wickedly and long he hath sinned, then shall he hastily shrive him of all.

And þis is þe oþer condicion þet ssel by ine sscrifte. þe kyng dauid aros at midniȝt him uor to ssiue ase he zayþ ine þe sautere. Onneaþe abod he ane monþe / ne alhuet half a yer. And þe wyse ine oþre stede ine þe writinge zayþ þus. 'Ne abyd naȝt þe to wende to god / ne zech naȝt to lenge / ne beuly. and naȝt ne uerste uram daye to daye / uor þe abidinge is wel perilous uor manye skeles.' *Non tardes conuerti ad dominum neque differas de die in diem. Subito. n[am]. ueniet ira illius / & in tempore uindictæ perdet te.* Verst uor þe condicion of zenne. uor zenne is a uer berninde þet ne may naȝt by y-kuegt bote be tyares of sscrifte. And mochel ssolde he by fol þet zeȝe his hous berne : þet nolde an haste yerne to þe wetere. Efterward zenne is wel grat ziknesse : and þe sscrifte is þe medecine. And uorzope he praizeþ lite his helpe / þet him-zelue yziȝþ zik al to þe dyape / and naȝt ne wilneþ zone to by hol. Efterward þe dyap þet is yredy / and oueral aspip þane zenezere / him ssel sterie zone him to ssiue. uor he not ne þane time / ne þane day / ne þe oure : huaꝛne þe dyeap ssel come. þet ofte ondernimþ þane zenezere huer he ne nimþ none hede. And uorzope huo þet wyste huet day he ssolde sterue : he hine wolde agraypi ase zone ase he miȝte. Efterward yef þe zenezere y-zizþ wel þet per.l huer hit is : uor he is ine þe prisone of zenne / ine þe þrote of þe lyone of helle /

2. Do not delay shrift.

Delay is very perilous for many reasons,

[Fol. 54. a.]
(a) Sin is a burning fire, and can only be quenched by tears of shrift.

(b) Sin is a great sickness, and shrift is the medicine.

(c) Death may overtake the sinner before he has shriven himself.

(d) The sinner is in great peril in the prison of sin, in the throat of the lion of hell.

- and of þe dragoun þet him wyle uorzuelþe / he wolde grede to god be sscrifte aze zone aze he miþte. *Efterward* yef he yzeþe þe greate guodes þet he het¹ uorlore be his zenne / þe guodes eurelestinde / and þe guodes gostliche / his time / and him-zelue / þet al may habbe ayen be sscrifte : mochel ssolde he by fol bote yef he him hastede te habbe hit ayen. *Efterward* þe merci of god þet him abytt / and ssoþþ at his dore / aze zayþ þe apocalipse : ha ssel him hasti to ssriue. Vor azemoche aze god abytt more þane zenezere : þe more he him smit þe more fellaker : huanne he him yziþ onlosti and sleauuol. Ase þe ssytere / þe more þet he draþt his boþe : þe harder he smit. And uorzope he heþ his oþene boþe y-bent and adraþe / ase zayþ þe sautyer / uor to slaþe þane zenezere / bote yef he him ne wytye. *Efterward* þe ilke þet late ham ssriueþ / uoryet ofte his zennes / zuo þet onnyeaþe hit beualþ þet he by wel y-ssriue. uor he uoryet manye zennes / huerof he neure him ssel be-þenche. and zuo him ne ssel neure uorþenche / ne neure by ssriue. and þet is to him wel grat peril. *Efterward* huanne he is beuore his sscrifteuader / he ssel him ssriue openliche. þet is to zigge þet he ssel zigge his zennes clyerliche and nakedliche / zuo þet þe ssriuere izi openliche þe herte / and þe onderstandinge of him þet him sscriff. Vor þe zike ssel onwri his ziknesse. uor oþerlaker þe fizicien ne may naþt wel werche. ne þe leche ne may naþt werche mid þe zike / bote-yef he yzi his wonde. And þeruore-zuyþ boeice þe wyse / þet 'yef þou wilt þat þe leche þe hele : hit be-houeþ þet þou onwri þine wonde.' þanne þe truont þe ssel teche to by ssriue / þet sseweþ hare pouerte and hare ziknesse / and doþ þet uo[u]leste beuore / uor to habbe þe elmesse. Alzuo ssel þe zenezere onwri / and aseawy his zennes : uor to habbe merci. an þis is þe þridde *condicion* þet ssel by ine sscrifte. *Efterward* þe zenezere him ssel ssriue yhollyche / þet is þe uerþe *condicion*. Vor he ssel zigge alle his zennes / and greate and smale / and þe aboutestondinges of þe zennes.
- (e) Delay may occasion the loss of everlasting life.
[1 *Aep* ?]
- (f) The mercy of God knocketh at the sinner's door to hasten him to shrift.
- (g) He who delayeth shrift oft forgetteth his sins.
3. Shrive openly, clearly, and nakedly.
- As the sick man must make known his sickness to the physician if he would recover,
- so must the sinner show his sins for to have mercy.
4. Shrive wholly, confess thy sins, great and small.
[Fol. 54. b.]

þanne ssel he uerst zyz þe zeue dyadliche zennes / of
 huychen we habbeþ aboue y-speke. and yholliche of
 echen him sstriue be þan þet he him y-uelþ gelty. no þing
 to hele / no þing wyþzigge. naȝt him to defendi. ne
 neanne oþrenne wraye. And þus him sstrof dauip þet
 zayde ine þe sautere 'Ich wyll me sstriue and ich wille
 zigge alle mine zennes aye me.' naȝt of oþren / ne ayens
 oþren ase doþ þe ypocrites / þet doþ þet uayreste wyþ-
 oute / þet telleþ hire guodnesses / and wryeþ hare
 kueadnesses. and wrayeþ þe oþre / and þerof þet hi
 byeþ mest ham-zelue galti. þet y-zyeþ þet mot ine þe
 oþres eze / and ne zzyeþ naȝt þane refter ine hire oþene
 eze. Zuyche weren þe farizeus of þe godspelle / þet
 zayde his guodnesses / And onworþede þane publycan
 þet mildeliche byet his bryest ine þe temple / and him-
 zelue demde beuore god / and zoȝte merci : and zede.
 'Lhord god haue merci of me zenuolle.' And þus him
 ssel deme þe zenezere be-uore¹ god / naȝt uor to lessi his
 zennes / ac uor to mori and weȝe wyþoute lyeasinge.
 Efterward þe sstrifte ssel by yhol / naȝt to-deld ine uele
 sstriueres. Vor me ssel zigge al to onen. naȝ[t] o del to
 onen / and þet oþer del to an-oþren. uor god ne takþ none
 liede of zuiche tales. Efterward me ssel zigge naȝt
 onlepiliche þe zennes / ac þe aboutestondinges alle þet
 moreþ þe zennes. Vor þe zenne is gratter ine one manne :
 þanne ine an-oþren. ase ine man of religion : þanne ine
 ane seculer. and ine ane prelat : þanne ine ane loȝer.
 ine ane greate lhorde : þanne ine ane simple manne.
 Efterward / lit is more zenne ine one stede : þanne
 ine an-oþren. Ase ine holi cherche / oþer ine oþer holy
 stede. Efterward ine one time þanne in an-oþre / ase ine
 lenten / oþer ine ane heȝe messedaye. Efterward huanne
 me zenezep wytindeliche / me zenezep more ynoȝ / þanne
 onknawyndliche. Efterwar[d] me ssel zigge þe condicion
 of þe zenne. uor hit is more zenne ine wyfman yspoused /
 þanne ine ane sengle. oþer ine man/oþer ine wyfman of

Tell first the
seven deadly sins.

Excuse not thy-
self, nor accuse
others.

Be not as the
hypocrites, that
hide their sins,

that see the mote
in others' eyes,
but see not the
rafter in their own
eyes.

The sinner shall
not try to lessen
his sins before
God.

One must confess
to one shriver,
and not to many.

Confess not only
thy sins, but the
circumstances
that increase
them.

Sin is greater in
one person than
another—more
heinous in one
place than in an-
other.

and worse at one
time than an-
other.

Tell the condition
of the sinner,

¹ *do-uore* in MS.

and whether the
sin be an unnatu-
ral one.

Say how often
thou hast fallen
into sin, and how
long thou hast
remained therein.

Confess whether
thou hast resisted
sin,

and relate the
cause, the man-
ner, and the tem-
ptation.

Afterwards one
shall pass on to
the limbs where-
with one hath
sinned.
(Shrift must be
made of "ghostly
and fleshy
thoughts.")

[Fol. 55. a.]

Take heed first
to the head,
whereon one set-
teth great value,
as do ladies who
curiously deck
themselves out,

who make great
honors of their
hair,

and who wash,
comb, and pore
into mirrors.

Men are not

religion. ine ane preste oper ine ane dyakne. uor þe hezere þet byeþ þe hodes: þe gratte[r] is þe zenne. Efteward yef þe zenne is a-ye kende / oper kendeliche. Efteward. hou ofte he heþ yualle into zenne / and hou longe he heþ y-bleued þerine. Efteward me ssel zigge yef he ne heþ nazt yuozte aye þe uondinge. oper yef he heþ y-porchaced þe zenne. oper yuozte ine þe uondinge. Vor þer byeþ some þet ne abideþ nazt þe uondinge / ac his porchaceþ / and zuo hi ualleþ. Efteward / þe cause and þe uondinge þet comþ to do zenne. me ssel zigge and alle þe oþre causes / and þe aboutestondinges þet moze mori þe zenne.

Efteward me ssel zigge and yerne by þe lemes huermide me heþ y-zenejed. Verst me ssel guo to þe herte / and zigge his þoztes huyche þet hi by / oper ulessliche / oper gostliche. Gostliche: ase aye þe byleue / oper of ydele blisse / oper of enuie. oper of wreþe. oper of oþre manere huerof þer is to moche. þe ulessliche belongeþ to lost / an to wylninges. zuo me ssel wel loki ine alle þise þoztes yef þer is consentinge / oper lang bleuinge ine þe lostes / þet is operhuil ase moche worþ: ase to consenti. And of alle zuiche þoztes he ssel him ssiue.

Efteward / me ssel nime yeme / yef me heþ y-zenejed be þe lemes of þe hodie. uor me kan zenezi ine uele maneres. Verst be þe heauede. hueran me zet ofte grat cost / ase doþ þise leuedis / þet zuo curiouseliche agrayþeþ hire heaueden mid preciouise agrayþinges uor klene ydele blisse. uor to liki. and uor to draze zenne. Hueruore hi zenezeþ ofte kueadliche. and nameliche þo þet makeþ zuo greate hornes of hare here / oper of oþren / þet hi sembleþ wel fole wyfmen. Ynoz þer is of ydlenesse aboute hire heaued / to kembe / to wesse / ine trossinge / an ine sseweres pouringe. huerof god mochel him wreþeþ. Of þise ydlenesse / ne byeþ nazt quitte þe men þet doþ zuo grat payne ham to kembe and to

pouri ine sseaweres and ine hare here wel to croki an to bleue be strengþe / to þan þet hi hadde uayr dorilot / þet is ine tokne of kueadnesse / and of zuiche ydelenesse hi ssolle ham ssriue.

wholly free from this vice, for they also pore into mirrors, and take great pains to curl their hair.

Afterward me ssel yerne to þe vif wittes of þe bodie / huerby me zenezep¹ wel ofte. oþer be þe ezen ine fole zizþe oþer be þe yearen ine folliche to hierre / and y-here bleþeliche þe misziggeres. and þe blonderes. and þe scorneres. and þe lyezeres. and oþre folyes. Oþer be þe mouþe / ine folliche to spekene. ine to moche ethe / and to moche drinke. Oþer be þe nase / ine to moche him to liky in guode smelles. Oþer be fole takinges and inhonesteliche / oþer ine him-zelue / oþer ine his wyue. þet he heþ. oþer ine oþren þet wors is / bi hit man / bi hit wyfman.

Look to the five wits of the body whereby one sinneth: by the eye in foul sight, by the ears in foolish hearing, by the mouth in evil speaking, by the nose in delighting in good smells,

by foul handling.

Also he him ssel ssriue of mochel hede þet me deþ ine ssredinge to bedde and to regge / and hosiinge and ssoinge. and of alle oþre þinges þet he beþengþ. And þous is þe ssrifte y-hol huanne me zayþ alle þe lackes greate and smale. And þis is þe uerþe condicion: þet ssel by ine ssrifte.

Also shall one shrive him of a too great regard to clothing, to bed and back, hosing, shoeing.

þe vifte condicion zuo is þet me ssel by y-ssriue mildeliche. uor þe zenezere spekþ to god þet yzizþ his herte. þanne þe ssriuere ne is bote þet yeare of god. and þet ha yherþ / he not nazt ase man: ac ase god. And þeruore ssel þe zenezere him mildi ase moche ase ha may beuore god / and zigge his zennes mid greate drede. and ssel his zennes alle keste out touore him / ase zayþ þe writinge. Ase me helt uol a pot of wetere. huanne þet weter is y-ssset: þer ne bleþþ no colur. ase ine melk. ne smel ase ine wyn. ne smac: ase ine hony. Alzuo me ne ssel ofhyealde of þe zenne zepþe he hit heþ yzed ine ssrifte / ne þet colur / þet is þe kueade manere þet me heþ yliet / oþer ine speche oþer ine zizþe / oþer in kueade uelazrede to uolzy / oþer ine oþre þinge þet heþ colur of zenne. Afterward me ssel lete þane smak

5. Shrift must be made meekly.

The shriver is an ear of God. Therefore shall the sinner confess his sins with great dread, and as water shall he cast them out.

He must let nothing remain that has the colour of sin. Afterwards he must forsake the "smack" of sin,

¹ MS. *zenezep*

and never think pleasantly of his past sins.

[Fol. 55. b.]
He shall think of his sins with great dread, sorrow, and shame.

He shall afterwards fly from the "smell," and listen no more to sinful speech.

6. Shrift must be made often, for many reasons.

a. To ensure greater purity of life.

b. For the absolution of "venial sins."

c. To drive away the devil.

d. To learn to shrive well, for practice makes perfect.

e. To prevent forgetfulness of our sins.

f. Because one knoweth not whether shrift has ever been well performed.

g. To get greater meed of God.

A. To bethink of sins unconfessed. [Vifþinges deestorbep sscrifte.]

Five things de-

of zenne. yef he ofhalt þane smak of zenne þet þengþ of þe zenne þet he heþ y-do / and him lykeþ wel ine þe þoʒte and is ypayd. Ac he ssel þenche of his zennes mid greate drede and mid greate zorþe of herte / and him-zelue ssende ine him zelue / and hadde greate ssame to-uore god / and uest wil þet neuremo to zenne ne ssel wende ayen þaʒ me ssolde hine al to-heawe.

Afterward me ssel lete and be-uly þane smel. Þer byeþ zome þet wel uorleteþ þe zenne: ac bleþeliche hi hereþ þerof speke. Ac he þet him wel uorþingþ: he ne ssel naʒt þerof yhere speke / þet he ne ssolde hadde wlatiinge.

þe xixte condicion þet ssel by ine sscrifte is / þet me ssel ofte by yssriue uor manie skeles. Verst / uor to zeche þe more grace of clenness / ase þet line cloþ þet is y-huyted be ofte wessinge. Efterward uor þe zennes uenials huerine me ualþ ofte. and huo þet ofte him beuelþ: ofte he him ssel wesse. Alsuo ase hit behoueþ ofte þet ssip lhade out þet weter þet alneway geþ in. Efterward uor to cachie and uerri þane dyuel uram him. þe uoʒel him uerreþ bleþeliche uram þannes huer me brekþ his nest. and uram þannes huer me him benimþ his eyren. Efterward / uor to lyerni him wel to sscrue. uor wone: makeþ maister. ase hit sseweþ ine þise oþre creftes. Efterward / uor þet me uoryet ofte þe zennes / þeruore me ssel ofte by y-ssriue and telle. Efterward / uor þet me not yef me heþ wel yby yssriue / oþer uorþenchinde. zuo me ssel ofte winne ayen / þet me heþ lesse ynoʒ y-do. Efterward / him-zelue þe more uor to bouʒe / and uor to hadde þe more mede of god. þeruore me acsede ane abbotte / hueruore he him ssrof zuo ofte. and he ansuerede / 'þeruore' he zede / 'þet ich hadde alneway drede / þet ich ne am naʒt wel y-ssriue. Efterward / ich me beþenche ofte of some þinges þet ich ne hadde naʒt yzed. and þeruore þet be þe sscrifte ich me arere alneway þe more milde.'

Nou hest þou yherd hou me ssel by y-ssriue. nou

þou sselst y-wyhte þet vif þinges specialliche destorbep
zoþe sscriffþe.

þe uerste is ssame. þet he ne dar nazt zigge his
zenne uor ssame / and þet deþ þe dyeuel / þet him zet
leuore þe ssame / him uor to ssette þane mouþ. ase deþ
þe þyef þet þraup þane little bal in-to þe hondes þrote
þet he ne ssel nazt berke. Vor of zuyche kende is þe
ilke litel bal: þet makeþ þane hond domb huanne me
hit þrawþ in-to þe þrote. Ac þe zenezere ssel þenche
þet þe ssame þet me heþ ine þe ziggenge of þe zenne: is
grat del of þe amendinge. Efterward he ssel blepeliche
drinke a lite of ssame: uor to beuly þe greate ssame.
þet þe zenezeres abideþ ate daye of dome huanne ech of
þe wordle ssel yzi his ozene zennen. þet oper þing is
wycked drede uor to do greate penonce. þanne þe dyeuel
deþ in-to þe eare of þe zenezere: 'þou ne miht nazt lete
þine wones' / zuich uolk is y-lich þe horse þet heþ drede
of his ssede / and uorzope hit ne is bote ssed al þet me
may do of penonce ine þise wordle / to þe zizþe of þe
pine of helle / oper of purgatorie. þe þridde / kueade
loue / þet þe dyeuel heþ zuo þane zenezere uorzoke /
þet he loueþ zuo his lost / þet he hit nele lete. zuo
þengþ þet uor nazt he him sscriffþ. zuo he slepþ ine his
zenne: ase deþ þet zuyn ine þe wose. þe uerþe þing
is / hope of lang lif. þeruore þe dyeuel zayþ. 'þou art
yong man / þou sselst libbe longe / Arere þe / and do
þi wyl / þou sselst wel come þer to þe to sscrue.' Ac he
ne zizþ nazt þane dyap þet him wayteþ / and þet hine
wile nime: rapre þanne he ne wene. Vor god þet
behot uoryeuenesse to him þet uorþingþ: he ne behat
him nazt to-morþe / ase zayþ saynt gregorie. þeruore
þe dyeuel playþ ofte mid þe zenezere ase deþ þe cat mid
þe mous þanne he his heþ ynome. and huanne he heþ
mid hire longe yplayd: þanne he his eth. þe vifte
þing is / wanhope huerine þe dyeuel deþ þane zenezere.
Ac he ssolde þenche þet god uoryefþ liztliche to ham /

stroyeth true
shriff.

1. Shame, which
prevents confes-
sion.

The devil acts
like the thief who
throws a little
ball into the
hound's mouth, to
keep him from
barking.

The shame of
confession is a
great part of
amendment.

2. A wicked fear
to do great pen-
ance.

Some sinners are
like the horse
that is afraid of
its own shadow.

3. Wicked love of
sin, that maketh
the sinner to sleep
in his sin, as the
swine in his filth.

[Fol. 58. a.]

4. Hope of long
life,

whereby the sin-
ner seeth not
death,
that will seize
sooner than he
weeneth.

The devil plays
with the sinner
as the cat doth
with the mouse.
5. Despair.

The sinner should
think that God is

more willing to
forgive than we
to ask.

þet uorþingþ. and more is bleþelaker uor to yeue uor-
yeuennesse : þanne we uor to aksi.

OF YNO3BOTE.

Of amendment
(penance).
Amending must
be made by fast-
ing, alms, and
prayers.

He must obey the
sbriver, as the
sick man his phy-
sician.

The sinner has
to fight against
sin.

1. And first
against the death
of sin,
which may be
overcome by pen-
ance.

2. The second
fight is a wrestling
with one's own
heart, as to pen-
ance and what
life to lead.

Some are over-
come in this
battle,

for they are as
the weather-cock,
that turneth with
the wind.

3. The third

Efter þe sscrifte comþ yno3bote / þet is þe amendinge
þet me ssel do bi þe wille / and bi þe rede of þe sscruiere /
þet ssel deme þe amendes be þe geltes. oþer ine uest-
inges. oþer ine elmesse. oþer ine benes. oþer ine oþre
þinges / ase be þan þet þe zenne acseþ. And þe zike
ssel bleþeliche bou3e to þe fisicien uor to hadde helþe.
And þet guode chi[1]d deþ bleþeliche þe heste of his
uader gostlich uor þe guod of his zaule.

Nou hest þou yherd þe þri þinges þet heleþ þet
hauberck of penonce huermide god armeþ his newe knyzt
uor to ouercome þet vizt þet he heþ aye zenne. And he
ssel ouercome þise viztinge : he ne heþ hede of þane
oþrene dyap / ase zayþ sayn Ion. þe uerste dyap of þe
zaule is þe dyap of zenne þet me ouercomþ be penonce.
huerby me askapeþ þane oþrene dyap þet is þe dyap of
helle þet sterue ne may. þet is þe uerste bo3 of þe
trawe of prouesse. Huo þet ouercomeþ þane vizt / he
ouercomþ ane oþrene. Huan þe man him uorþingþ of
his zenne : þane com[þ] þer a newe wrestlinge to his o3ene
herte huet penonce he ssel do / and huet lif he ssel lede.
and uele þer byeþ zuyche þet ine þo vizt byeþ ouercome.
Vor ase god zayþ ine his spelle. nou [h]y leueþ / nou hi
misleueþ. nou hi wylleþ / nou hi ne wylleþ. nou hi pro-
posent / nou hit is betera. þeruore hi byeþ ase þo
wedercoc þet is ope þe steple / þet him went mid eche
wynde. Ac huanne þe man serueþ god and strengþeþ
his herte ine his guode wille. þanne is þe ilke vizt ouer-
come. an þanne makeþ him god strang and stedeuest
ase a pos[t] ine his temple / þet is holy cherche / ase
zayþ saint Ion. þis is þe oþer ouercominge and þe ssepe
þet he him keþþ.

Efter þise wrestlinge comþ þe þridde / þet þe man

heþ to his ozene ulesse / þet mochel him playneþ and
grocheþ / huanne hi¹ beginþ to uele þe harnesses and þe
smertnesses of penonces. and mochel ha vizt uor to
come ayen to his yealde wones. þet ules is þet kueade
wyf huerof speķþ salomo. þet huo þet mest deþ hare
wil: þe worse him is. and þe more hi is ayen him.
And huo þet him let ouercome be his ulesse. he is ine
a wel zorzuol þredome and wel vil. And þet wes
betokned ine samson þe stronge / þet uor-þan þet he
let him ouercome be ane wyfmanne: he uorleas his
her of his heauede huerinne wes his greate strengþe.
and þe eþen of his heauede: and þe strengþe of his
hodie. and uil into þe honden of his yuo / þet
him deden grinde ate querne ssamuolliche. Al þis deþ
þe dyeuel gostliche to þan þet him let ouercome be his
ulesse. Huo þet þerne vizt ouercomþ¹ god him behat þe
huyte robe of chastetee and of innocence / ase zayþ þe
apocalipse.

Efter þise uiztinge comþ þe wordle and dame
fortune mid al hare huezel / þet asayleþ þane man a
rizt half and a left half / þet byeþ tuo wel greate
viztinges nuer moche uolk is ouercome a rizt half and a
left half / ase zayþ þe sauter. Vor more is strang þe
uondinge þet comþ of worþssipes / of richesness / of
lostes: þet þe dyeuel byet / and deþ beuore: þanne by
þe ilke þet comþ te aduerseté / ase of pouerté / of
zycnesses þet god zent. And þe ilke þet ouercomþ þane
uerþe vizt: þet is huo þet ulizþ and onworþeþ mid
herte þe worþssipe of þe wordle. god him behat worþ-
ssipe and heþness ine heuene. Vor he him wyle do
zitte mid him ine his trone / ase zayþ þe apocalipse.
To him þet ssel ouercome þane vifte vizt þet is aleft-
half: þet is aduerseté of þise wordle: god him behat þe
manné þet is y-hed. þet is þe greate zuetness an þe
greate likinge of paradis / þet non ne him may benyme.
Vor be þe manne þet wes zuo zuete / þet ech uand

wrestling is with
one's flesh,
[1 *he f*]

which resisteth
penance.

[Fol. 56. b.]
He who is over-
come by his flesh
is in sorrowful
and vile thraldom,
and that was bet-
okened in Sam-
son the strong,
who lost the hair
and eyes of his
head, as well as
the strength of
his body.

[1 *MS. ouercomþ*]

5. After this fight-
ing cometh the
world, and dame
Fortune with her
wheel.

He overcometh
this fight who
despieth the
world's honour.

To him who shall
overcome adver-
sity,
God hath prom-
ised the great
sweetness of Para-
dise.

- zuych smac : ase he wolde. is onderstonde / þe greate zuetnesse / þet greate lost / þet god hordeþ / and wyteþ / to ham þet ouercomeþ þe aduersetes of þise wordle. þe zixte viȝt þet is wel strang / is a-ye þe kueades þet byeþ ine þise wordle / þet byeþ þe lemes of anticrist þet werreþ þe guode men be hare strengþe / ase deden ine ealde time þe tyrans þe martires / þe eretiks : þe guode cristene men / and ssolle do ine þe ende of þe wordle. þe lemes of anticrist þet ssolle werri zuo þe guode cristene / þet onneape ssel by eny þet dor by-knawe þet by *cristen* / uor þe strengþe of anticrist and of his lemes. þet is þet best þet sayn Ion yzeȝ þet werrede þe halȝen huerof we habbeþ beuore¹ yspeke. þe lemes of þise beste ham sseaweþ nou ine kueade princes / and ine kueade ouerlinges / þet be hare greate couaytise / defoulent and be-uleaþ / and etheþ [h] are onderlinges / zuo þet þe guode men þet hȝeþ onder ham habbeþ ynoȝ to þolye / and ynoȝ of zorȝes / and of greate misual. Ac þe ilke þet al nimþ ine þolmodnesse ase dede iob. and him lefþ al ine god : ouercomþ þis viȝt. and to þan þet lit ouercomþ / god him behat þet he him wyle yeue miȝte / ouer his yuo / ase zayþ zaint Ion ine þe apocalipse. Efter alle þise viȝtinges comþ þe laste þet mest is strang. Vor þe dyuel þet mochel is kueduol / and sotil huarne he yziþ þet þe mau is ycliuē ope þane hel of perfeccioun. and he heþ alle þe uiztes beuore yzed ouercome. þanne he asayleþ him be ydele blisse and be presumcion. Vor him pingþ þet he is a wel guod man / and wel mid gode / uor þet he heþ zuo moche y-do / and yþoled uor him. Hueruore he ualþ oþerhuil uram zuo heȝe : zuo loȝe / ase dede lucifer. And þeruore hit is grat nyed / þet þe man by wys / and ywer him uor to werie uram ydele blysse þet makeþ þe efterwarde. Vor ine þe ende / liþ ofte þe accombringe. and nyxt þe hauene : spilþ ofte þet ssip / þet geþ zikerliche ine þe heȝe ze. þeruore hit behoueþ
6. The sixth fight is against the wickedness of the world,
- against the limbs of Antichrist,
- the destroyers of martyrs and Christian men. [1 MS. *honore.*] The limbs of this beast (Antichrist) are wicked princes and rulers.
- He who trusts in God shall overcome this fight, and all his foes.
- [Fol. 57. a.]
- The devil assails the good man by vanity and presumption.
- Lucifer fell low on account of his pride.
- Wherefore a man should be cautious, for the ship is often destroyed close by the haven.

þet he agraypi his zayl / þet is his onderstandinge to þe
 hauene of helpe / þet is to Iesus crist / be þe wynde of
 stedeuest loue / and of grat wylninge of god. þis is þe
 ende of rihtuolnesse / huerof we habbeþ aboue yspeke /
 þet comp of þe yefþe of strengþe / and of þe uirtue of
 prowesse. aze þe guode kniht and orped / þet heþ guod
 herte and hardi / and heþ y-by ine uele þrestes mid
 grat wil / and grat hongre to ssewy his strengþe ine
 tornemens oþer ine vihtinges / him uor to alosi. and
 uorzope huo þet heþ grat loue of god and grat hongre /
 and grat wilninge of his helpe. he ouercomp lihtlyliche
 þis laste viht. Vor he nele ne nazt ne wylneþ ine þise
 liue bote þet is to þe worþssipe and to þe blisse of god /
 and helpe of his zaule. And huo þet þis uizt ouercomp /
 he winþ þe mede huerof saint Ion spek / huer þet oure
 lhord zayde ine þe apocalipse / 'to him þet ssel ouer-
 come. ich wylle him yeue to ethe of þe trawe of liue
 þet is amidde paradys.' þet is Iesu crist þet yefþ lyf
 eurelestinde / huerby alle þe halzen libbeþ ine þe blisse
 of paradys and byeþ alle uolle and uolued. And þet
 is þe blissinge þet oure guode mayster behat ine his
 spelle to his guode knihtes huanne he zede. 'yblissed
 byeþ þo þet habbeþ hongre and þorst of rihtuolnesse' /
 þet is of god to serui and to louie / uor hi ssolle by
 uolued of þe frut of þe trawe of liue. þet is þe ende
 and þe guodnesse of þise uirtue þet is ycleped prowesse
 huerto ous lede þe yefþe o strengþe.

Let the soul be
 guided by the
 wind of sted-
 fast love.

The good knight,
 desiring to exhibit
 his skill and cour-
 age, obtaineth re-
 nown in the tour-
 nament.

He who over-
 cometh this last
 fight

shall receive the
 gift of everlasting
 life,

and be filled with
 the fruit of the
 tree of life.

OF ÞE YEFÞE OF RED / AND OF VIRTUE OF MERCI.

Ase þe holy gost yefþ strengþe and wyl of grate
 þinges to onderunge: alsuo he yefþ red / huerby me
 comp to guode heauede and to guode ende of þet me
 nimþ an hand. þet is a grat grace þet þe holy gost
 yefþ / þet is ycleped þe yefþe of red. huerby þe man heþ
 grat bezyinge / and grat beþenchinge in þet he nymþ
 an hand. And þet he ne by to hastif ine his nyminges.

Of the gift of
 counsel and of the
 virtue of mercy.

The gift of coun-
 sel is a great
 grace of the Holy
 Ghost,
 it guideth man
 aright.

Hasty counsel is followed by repentance.

This grace showeth itself in three ways.

[Pol. 57. b.]
1. To seek good advice.

Folk fall, says Solomon, for want of counsel.

Beware of false advisers, and ask no counsel of fools.

Seek advice of the old and experienced.

Rehoboam lost a great part of his kingdom through following bad advice.

He who hath this gift

is not easily led astray by the counsel of others,

but followeth only good advice,

Vor ase zayþ þe filozofe / 'greate þinges byeþ y-do / naȝt be strengþe of bodie ne be armes : ac be guod red.' And anoþer zuo zayþ þet hette socrates / þet 'of hastif red : hit uorþingþ efte[r]ward.' and þeruore zayþ salomon. 'Ne do naȝt wyþ-oute guod red. and efter þe dede hit ne ssel naȝt þe uorþenche.'

þis grace him sseweþ ine man ine þri maneres. Verst to zeche bleþeliche guod red. þous redde tobye / his zone. 'Vayre zone' zayþ he / 'zech euresmo red of wyse men.' And salomon þus zayþ. 'þer no guod red ne ys : þet uolk to-ualþ / and is al onzauwed. ac hi is wel y-holpe huanne þer is moche guod red wyþinne.' 'Ac loke' þe zayþ þe wrytinge 'uram kueade rederes. and ne akse no red at foles / uor hi ne louieþ / bote þet ham likeþ. naȝt þet payeþ god.' Also tekþ þe wrytinge / þet me ssel zeche red ate yealden / and naȝt mid þe yonge þet ne byeþ naȝt yproued ine nyedes. Ac mid þe yealde þet habbeþ yzoze and yproued þe þinges / þet is þet wyt / and þet red. Vor þan þet roboam salomones zone / uorlet þane red of þe yealde guode men / uor þane red of yonge : he uor-leas þet gratteste del of his kingdome.

Efteward / huo þet heþ þise yefþe / he onderzekþ þe redes þet me him yefþ / and þengþ mid greate beþenchinge : þet is grat bezyinge : yef me him ret wel / and troweliche / naȝt liztliche yleue to þe rede / oþer to þe ziggenge of one mazne / ne of tuaye / hou moche þet hi by his priues / and his urendes. Huerof seneke zede. þet 'wys man exameneþ þe redes / and ne yleþ naȝt liztliche. uor þe ilke þet yleþ liztliche : uint ofte þet me him gyleþ / and misret.' Efterward / huo þet þis yefþe heþ / he bozþ to guod red þanne he hit heþ yuounde. Vor naȝt he zekþ red / þet ne heþ no wyl to do laze. Huerof salomon zayþ. þet 'hit þingþ to þe fole þet he is ine rizte waye. Ac þe wyse zayþ. on red is to zigge. uor þe wyse bouzþ to guod red / þet

þe foles onworþeþ.' þe meste profitable red þet me may habbe / is þe red of oure guode maistre Iesu crist þet is þe wysdom of god þe uader of huam comþ al guod red [and] ous brengeþ uram heuene / þe ilke þet is þe angle of red / ase zayþ þe writinge. þet is þet red þet he ous yefþ ine his spelle huanne he zede. 'yef þou wylt by parfit: guo and zel al þet þou hest / and yef hit þe poure uor godes loue. an com efter me / and þou sselst habbe grat hord ine heuene.' Yziþ and þench huo yefþ þane red. uor þet is ase zayde þe wysdom of god þe uader. þe angel of red / þet is zoþ god / and zoþ man / þet com ine erþe þe uor to rede / and þe uor to teche þane way and þane rihte peþ to guonne into paradis. þet is þe peþ of pouerté / huerby let þe holy gost þo þet he alizt of þe yefþe of red. Zoþ hit is þet ine oþre manere / and þe oþre waye hi moze ham soui. ase be þe waye of þe hestes of oure Lhord Iesu' crist loki: ase ine spoushod / oþer ine wodewehod / and ine richesness of þe wordle huanne me his uzeþ wel. Ac þe holy gost be þe yefþe of red / let and draþþ uorþ more rihtuolliche and more zikerliche be þe peþe of zoþe pouerté / huerby me onworþeþ and deþ onderuot þe wordle and alle couaytise / uor þe loue of god.

þes yefþe of red bestreþþ þe zenne of auarice and of couaytise / and zet a wel uayr trau / þet is þe uirtue of merci / þet is zorþe and þolemодnesse of oþremanne kuead / and of oþremanne misdede. þet trau heþ zeue stapes huerby hit wext and profiteth.¹ þet byeþ þe zeue þinges þet moche ledeþ man to merci / and to habbe þolemодnesse of oþre manne kueade. þet uerste þing þet ssel man sterye to merci: is kende. uor ase zayþ þe boc þet spekeþ of kende of bestes. 'no uozel ne eth of oþren yef he is of his kende.' Efterward þe ilke zelue boc zayþ. þet 'on mere draþþ uorþ þet colt of anoþre huanne hi is dyad.' Efterward me heþ moche yzoze and

which fools de-
spise.
The most profit-
able advice is that
of our good Mas-
ter, Christ.

He is the angel of
counsel,
true God and true
man;
who came on to
the earth to teach
man the way to
Paradise,

by the path of
true poverty.

This gift of coun-
sel destroyeth
auarice and covet-
ousness, and pro-
motes sorrow and
patience.
The tree of merr-
y hath seven steps,
[Fol. 58, a.]
for there are
seven things which
lead to mercy.

1. Nature.

No fowl eateth
another of its own
kind.

¹ MS. *porfileþ*

The wolf protect-
eth 'for-cast' chil-
dren from other
beasts,
wherfore a man
should pity the
sin of another of
his own kin.

2. Grace.

We are all limbs
of one body, and
one limb natural-
ly bears with an-
other.

We are all bought
with one price,
with the blood of
Christ.

We are all child-
ren of one Father,
by belief and by
Grace.

3. The Scriptures
exhort us to be
merciful.

The oil feeds the
fire in the lamp.
The lamp is
mercy.
As the oil up-
rieth in the
lamp above all
other fluids,
so does mercy
above all other
virtues.

When mercy fail-
eth the love of
God falleth.

yproued / and is ine þo boc yuonde. þet þe wolues
drazeþ uorþ þe children þet byeþ uor-kest / and wereþ
his uram oþre bestes. Wel ssel þanne a man habbe
pite / and þolemodnesse of þe kueade of þe oþre þet is
him anlich ine kende. þet alle we byeþ of one kende /
and of one sseppe. and to one uorbisne ymad / ase we
habbeþ y-zed be-uore. þe oþer þing þet ssel man draze
to merci / and to þolemodnesse of oþre manne kuead /
þet is grace. uor alle we byeþ lemes of o body / þet is
of holy cherche be grace. and o leme heþ kendeliche of
anopren : þolemodnesse. Efterward alle we byeþ wiþ-
bozt of one zelue pris. þet is mid þe blisuolle blode [of]
Iesu crist þet he ssedde uor ous ine þe rode / ous uor
to wiþ-begge uram þe dyape eurelestinde. Huanne
godes zone wes þanne zuo reuþeuol / zuo uol of merci
auoreye ous : wel ssolle we habbe reuþe / and þole-
modnesse þe on of þe oþre. helpe / and soucouri þe on
þe oþer. Efterward / alle we byeþ children of [on] uader
and of moder be byleauue and be grace. uor we byeþ
godes children and of holy cherche. and þe on broþer
ssel helpe þe oþren : þanne he yziþ his niede. uor ate
niede : me yziþ huet þe urend is. þe þridde þing þet
ssel moche man sterie to merci : is þe heste of þe holy
writinge. þet redeþ and hoteþ þe workes of mersi aboue
alle oþre workes. Huerof þe wise salomon zayþ / 'y-
wyte þe' zayþ he / 'þet þin heued ne by nazt wiþoute
oyle.' Vor be oyle is y-uorþed þet uer ine þe lompe.
and ine lompe is onderstondc merci þet ssel by euremo
ine þine heuede / þet is ine þine herte. And al ase þe oyle
op arist ine þe lompe / alle þe oþre woses : alsuo merci
alle þe oþre uirtues. An alsuo ase þe oyle norisseþ and
lokeþ þet uer ine þe lompe. and huanne hit failleþ : þet
uer is y-kuenct. alzuu huanne merci fayleþ : þe loue of
god failleþ : ase saynt Ion zayþ. 'Huo þet yzeþ his broþer'
zayþ he 'habbe niede and mezayse / and he [ne] him yefþ
[sset] þe dore of his herte' / þet is to zigge / 'huo þet ne

heþ reuþe and him ne helpþ yef he may / hou is ' he zayþ / 'godes loue ine him ?' / ase yef he zede / þet ne may naȝt by. Vor þe oyle of merci is y-faled ine þe lompe of his herte.

God's love is not in him that helpeth not his brother in his need.

Efterward þe guode tobie toȝte his zone / and zayde þus. 'Vayre zone bi mercioul ase þe miȝt. yef þou hest ynoȝ of guode : yef largeliche. and yef þou hest lite : of þo litle yef gledliche.' And oure lhord Iesu crist zayþ ine his spelle. 'guo zayþ he and zel al þet þou hest / and yef hit þe poure.' þet is þe uirtue þet þe holy writinge ret. more generalliche. Vor þet is þe uirtue þet god mest is mid ypayd ase zayþ þe writinge. Huer-of god zayþ be þe profete. 'ich wille he zayþ merci : and naȝt sacrifice.' and saint austin þus zayþ / þet 'þer ne is no þing þet makeþ man zuo by beloued mid gode : ase pite.' Vele men makeþ to god sacrifices / of uestinges / of peregrinages / of ssarpnesses of bodye / ac uor to do elmesse / hi byeþ straitte and wrechchen. Efterward þer byeþ manie men to huam god heþ largeliche y-yeue of timliche guodes. and makeþ sacrifices naȝt to god : ac to þe dyeule / oþer to þe wordle / in þet hi despendeþ folliche hare guodes ine ydelnesses uor bost of þe wordle ac uor to yeue uor god : hy byeþ harde ase an aymont.

The good Tobie taught his son to be merciful and to give willingly.

Christ said, "Go sell all that thou hast, and give it to the poor."

[Fol. 58. b.]

As God saith, "I will have mercy and not sacrifice."

Some men are willing enough to fast and perform pilgrimages, but sparing of their aims.

Many men so foolishly spending their money offer sacrifices to the devil.

Efterward ase merci likeþ to god alsuo hit ne likeþ noþing to þe dyeule. Vor þet is þe armure huer-by he is þe rapre ouercome / ase zayþ a glose ope þe sautere. Vor he ne may naȝt þolye þane guode smel of þe ilke smerieles namore þanne þe boterel þanne smel of þe vine. Zuych smel ne miȝte naȝt Judas þolye þo þe magdaleme smerede Iesu cristes uet mid þe precious smerieles. Vor him þoȝte þet hit wes þing uorlore. and he betere louede þet zeluer ine his porse be his couaytise. Of zuiche uolke is lhord a dyeuel and mayster. þet is ine helle. þet is y-cleped : ssette-pors. þet an hermite y-zey / þet zede þet he hedde þet mestier uor to

Mercy is displeasing to the devil, for it is the armour whereby he is soon overcome. He cannot endure the smell of the ointment of mercy. Such smell Judas could not abide.

The lord of the unmerciful is the devil, who is a very "shut-purse."

sette þe porses of þe wrechchen / þet hi ne ssole by open to do elmesse.

4. The liberality of our Lord. God giveth liberally to all, for the sun shineth upon the good and the evil,

wherefore we should be kind and courteous to one another.

The son should be like the father.

The merciful are God's sons.

5. The honour of God. He who honours God will do good to the poor.

The poor are the little household of our Lord.

He who honours the poor, honours God,

as was seen by St Martin, who gave his mantle to a poor man. [Fol. 59. a.]

6. The dread of doom. Doom without mercy shall be to those who do not the works of mercy.

þe uerþe þing þet ssel man sterie to merci / is þe greate largesse of oure lhorde / þet yefþ largeliche to allen / be þet / þet hy byeþ. ase zayþ saint Iacob. and makeþ þe zonne ssine ope þe guode / and ope þe kueade / ase he zayþ ine his spelle. Vor þanne huo þet is zuo large to ous, uor he ous yefþ al þet we habbeþ of guod : we ssole by large and cortoyts / þe on / a-ye þe oþre / and helpe þe on / þe oþre. uor þus he ous hat ine his spelle þo he zede. 'byeþ uol of merci ase youre uader is.' þe zone ssel by ylich þe uader oþer he is onkende be zaynte peter. And þeruore zayde þe wyse ine þe writinge. 'by merciul and reuþeuol to þe uaderlyese / ase hire uader / and hire moder. and þous þou sselst by godes zone.'

þe vifte þing þet ssel man sterie to merci / is : worþssipie god. Vor ase zayþ salomon. þe ilke worþssipeþ wel god oure lhord : þet deþ guod to þe poure. uor þet me ham deþ : me hit deþ to god / ase him-zelf hit wyt-nesseþ ine his spelle. 'þet þou hest y-do he zayþ to onen of mine poure : þou hit hest y-do to me.' þe poure byeþ þe little mayne of oure lhorde. yef þou worþssipes þe pouere þou worþssipes god. Vor huo þet worþssipeþ þe mayné : he worssipeþ þe lhordes sergont. and huo þet deþ ssame to þe mainé : he deþ ssame to þe sergond. Of þisen we habbeþ uayre uorbysne ine mine lhorde sant martin to huam god him ssewede þe niȝt efterward þet he todelde his mentel to þe poure / and wes beualde ine þe mentle / and zede. to his angles. 'Martin yet nou y-primsened me heþ yssred mid þise cloþe.'

þe zixte þing þet ssel moche sterie ane man to merci : is þe dred of dom. Vor ase zayþ saint iacob. 'dom wyþ-oute merci / ssel bi do to þan : þet ne deþ workes of merci.' Vor ase god zayde ine his spelle. 'Huanne me comþ to þe dome / þe dom ssel by yeue aye

þo þet ne habbeþ y-do þe workes of merci.' uor god ham wile do þet dyaue eare. and þerof hit ne is no wonder / to þan þet anhaste makeþ ham dyaue to þe poure / ase hit sseweþ ine þe godspelle. ine þe uorbisne of þe riche manne / þet onworþede þane lazre. uor þet he him wernde his elmesse : god him wernde ane drope of weter / þer he wes ine uere of helle. Alsuo to þe fole maydenes þet ne hedde non oyle ine hire lompen / god ham ssette þe gate of þe sposayles / and ham zede. ich not huoy[e] byeþ. zuo þet hy bleften wyþ-oute. þus he ssel do ate day of dome to wrechchen and to þe couaytous / þet ne ssolle habbe þe ledinge of me[r]ci / þet let þe zaules in-to paradys / and ham makeþ way to comene to-uore god. ase zayþ þe wrytinge. ase me makeþ way and ondeþ þe gate bleþeliche to þan þet bringþ uayr present. Vor-zoþe ariþt acorsed ssel by þet uram reuþe went þane reg at þo daye. Vor god ssel yeue dom wel dreduol / þet ssel by zuo uest and zuo stable / and uor alle time y-confermed / ne neure ine none time wyþcleped. þes dom yzed beuore / ssel he do ase king. þanne ssel he keste his greate manzinge ase þe heze bissop an souerayn pope. Vor king he is : and bissop / ase zayþ þe wrytinge. Vor he nom kende of man of kinges kennd / and of bissoppes. þe ilke amanzinge sel by ope alle þo uolke / þet ssole by a left-half / non ne worþ uorbore. þet ssole by þe kueade huiche he ssel miszigge uor hare on-trewþe. and þus he ssel ham zigge. 'Guoþ ye acorsede in-to þe greate uere eurelestinde ine helle þe stinkinde / and þyesterness of ssed / þet is agrayped to þe dreduolle dyuele / and to his uelazes / þet habbeþ ymad his messages.' A. allas / þes dom þaz hit by wel sort : uor-zoþe hit ssel by wel zorþuol and hard. Huazne he his ssel wreke out of his uelazrede. Mochel is to drede zuo harde to-delingne.

þe zeuende þing þet ssel moche man sterie to merci : is a zod þet betere makeþ frut ine þhene land / þazne hit

God will turn the deaf ear to the unmerciful.

This Christ showed us in the parable of Dives and Lazarus.

The covetous shall not find the way to Paradise at doomsday,

but cursed shall they be that turned their backs on mercy.

Christ shall give doom as a king,

and cursing as a high bishop and sovereign pope,

for He took the nature of man, of king, and of bishop.

This cursing shall be upon all on the left hand.

"Go," he shall say, "ye accursed, into everlasting fire, prepared for the devil and his fellows."

This doom shall be short but sorrowful.

7. The seed of mercy beareth good fruit.

Mercy multiplieth
temporal riches.

St Germain had
given all his
money to the
poor.

except three pence
retained by one
of his deacons,
who was told to
give them also to
the poor.
The deacon gave
only two pence
away.

[Fol. 59. b.]
St Germain dis-
covered the fraud
by receiving two
hundred instead
of three hundred
pence from a rich
knight.

A rich gentleman
was robbed by
thieves of all that
he had,
and he complain-
ed to John the
Almoner, who
ordered his stew-
ard to give him
fifteen pounds of
gold,
but the servant
gave only five.
A gentle widow
sent John five
hundred pounds,

and he told his
servant that if he
had given the
15 pounds, our
Lord would have
sent him 1500
pounds by the
good woman,

do ine uette. Hou merci multiplieþ þe timliche guodes.
hyer-of we habbeþ uele uayre uorbisnen. huerof ich
wille hier zome telle. Me ret of saint germain of
ancerne. þet þo he com uram rome / ate out-guoinge
of melane he acsede at onen of his diaknen yef he
hedde eny zeluer. and he ansuerede þet he ne heddeþ
bote þri pans. uor say[n]t germayn hit hedde al yeue to
pouren. þanne he him het : þet he his ssolde yeue to
þe poure. uor god hedde ynoȝ of guode huerof he liise
uedde uor þane day. þe dyacne mid greate pine and
mid greate grochinge yeaf þe tuaye pans / and ofhild
þane þridde. þe sergont of ane riche kniȝte him
broȝte ane his lhordes haf tuo hondred pans. þo
clepede he his dyacne and him zede / þet he hedde
benome þe poure ane peny. and yef he hedde yeue
þane þridde peny to þe poure : þe kuiȝt him hedde
yzent : þri hondred pans.

Efterward me ret ine þe lyue of Ion þe amoner þet
was zuo ycleped uor þe greate elmesses þet he dede.
A riche ientilman wes y-robbed of pieues / zuo þet him
naȝt ne blefte. He him com to playni to þe uorzede
manne. and he him zede his cas. he hedde greate
reuþe þerof. and het his desspendoure þet he him yeauo
uyftene pond of gold. þe spendere be his couaytise ne
yeaf bote vyf. Au haste a gentil wymman wodewe
zente to þe uore yzede Ion / uif hondred pond of gold.
þo he clepede his spendere / and him acsede hou moche
he hedde y-yeue to þe kuiȝte. he ansuerede : vyftene
pond. þe holy man ansuerede : þet nay. he ne hedde
bote vyf. and huanne he hit wiste / þe ilke zelue þet
his hedde onderuonge / zuo zayde to his spendere. þet
yef he hedde y-yeue þe vyftene pond þet he hedde y-
hote : oure lhord him hede yzent be þe guode wyfman :
a þouzond and vyf hondred pond. And huanne he
acsede ate guode wyfman þo he hedde hise ycleped
hou moche hi hedde him y-lete / hi andzuerede / þet

uerst hi hedde y-write ine hare testament / þet hi him let a þousend and vyf hondred pond. Ac hi lokede efterward ine hare testament and hi yzeþ þe þousend pond defaced of hire write / and zuo ylefde þe guode wyfman / þet god wolde þet hi ne zente bote vif hondred.

Efterward saint gregori telþ þet saint boniface uram þet he wes child / he wes zuo piteuous : þet he yaf ofte his kertel and his sserte to þe poure uor god. þaþ his moder him byete ofte þeruore. þanne be-vil þet / þet child yzeþ manie poure þet hedden mezeyse. he aspide þet his moder nes naþt þer. an haste he yarn to þe gerniere / and al þet his moder hedde y-gadered uor to pasi þet yer : he hit yaf þe poure. and þo his moder com and wyste þe ilke dede : hy wes al out of hare wytte. þet child bed oure lhorde : and þet gernier wes an haste aluol.

Efterward þer wes a poure man ase me zayþ. þet hedde ane cou / and yhyerde zigge of his preste ine his prechinge / þet god zede ine his spelle þet god wolde yelde an hondreduald al þet me yeaue uor him. þe guode man mid þe rede of his wyue / yeaþ his cou to his preste þet wes riche. þe prest his nom bleþeliche / and hise zente to þe ofren þet he hedde. þo hit com to euen : þe guode mannes cou com hom to his house ase hi wes y-woned / and ledde mid hare alle þe prestes ken al to an hondred. þo þe guode man y-zeþ þet / he þoþte þet þet wes þet word of þe godspelle þet he hedde y-yolde. and him hi weren yloked beuore his bissoppe aye þane prest. þise uorbisne sseweþ wel þet merci is guod chapuare. uor hi deþ wexe : þe timliche guodes.

OF ÞE GUODNES OF ELMESSE.

Nou hest þou y-hyerd þe boþes of þe trawe of merci. ac uor þan þet moche uolk byeþ / þet hare elmesse þet

which was the sum she had at first left him in her will, but the 1000 pounds was after-ward found de-faced.

St Boniface show-ed great kindness to the poor, for which he was often beaten by his mother. On one occasion, his mother being absent, he emptied the garner for the poor, and his mother was nearly out of her wits, but sud-denly, at the prayer of the child, the garner became full.

A poor man hear-ing that a gift to God is requited a hundred-fold,

gave his cow to a rich priest, who took it home with him, and placed it among his other cows. At eventide the good man's cow came back, bring-ing with her an hundred cows be-longing to the rich priest.

Mercy is good clearer and multi-plied temporal goods.

Of the goodness of alms.

[Vol. 66. a.]

Many bestow alms wrongly and uselessly.

Alms should be given to the needful, and should be made pleasing to God.

In almsgiving three things are to be considered.

1. A man must give of what belongs to him, and not of that pertaining to another.

Alms given of theft, toll, robbing, usury, are not pleasing to God.

He who maketh sacrifice to God of the goods of the poor, is as he who slayeth the child before his father. That is not gift which one taketh readily and the other loseth weepingly.

2. Look to whom thou shalt do good.

Give to the good and not to the shrew and the sinner,

that is to say, as the reward of their wickedness, as one giveth to ribalds and minstrels.

Nevertheless alms may be given them on account of their poverty.

hy doþ : hi lyezeþ / and hare oþre guodes. uor hi ne doþ naȝt a-e hy ssolde. þeruore ich þe wyle sseawy ssortliche / hou me ssel maky elmesse : to þan þet hi by behofsam. and þet hi liky god.

þanne huo þet ssel do elmesse : hel ssel loki þri pinges. Verst : huerof he deþ elmesse. uor he hit ssel do of his oꝝene / and naȝt of oþremanne. and þerof þet he heþ of guode wynnyng and trewe. god ne heþ hede of kueade yeffes. ac he his loueþ trewe and guode. Elmesse þet is y-do of þyefþe. of tol. of robbinge. of gauelyng. oþer of oþre kueade gaderinge : hit ne likeþ noþing god. Huerof þe writinge zayþ. 'þou ne sselst naȝt maky none sacrifice to god of oxe / ne of ssep / þet by spotty. uor god heþ grat wlatyng / of zuych sacrifice.' and þe wyze zayþ ine þe writinge. 'þe ilke þet makeþ sacrifice to god / of þe guodes of þe poure : he deþ ase þe ilke þet sslaȝt þet child be-uore his uader.' And saynt austin þus zaiþ. 'huet yefþe is þet' he zayþ. 'þet þe on nimþ gledliche / and þe oþer hit lyst wepindeliche : ?' and þeruore ssel ech loki huerof he deþ elmesse.

Afterward he ssel loky to huam he hit deþ. þanne þe writinge zayþ. Loke to huam þou sselst do guod. do guod to þe guode. þet is to þan : þet þou wenst by guod. and ne yef naȝt to þe ssrewe. ne ne loke naȝt þane zenezere. þet is to zigge : þet þou ne sselst naȝt yeue to þe kueade / be þe scele of his kueadnesse. ase doþ þo þet yeueþ þe ribaus / and menestrals / uor hare wykkednesse.¹ ne oþerlaker hi nolden ham yeue naȝt. þet is wel grat zenne ase ziggeþ þe halzen. Ac huo þet ham yeff / naȝt uor hare kueadnesse : ac uor reuþe / and uor þolemodnesse of hare pourehede / and of hare wyues / and of hare children. yef hi hise habbeþ. oþer of hire uader / oþer of hire moder. oþer uor oþre guode skele / ase his uor to wyþdraȝe uram zenne : he deþ

¹ MS. *wykkednesse*.

wel. þanne elmesse y-yeue to þe poure. and more to ham þet byeþ riȝt poure of herte / and of wyl. þet habbeþ ylete uor god þet hi hedden / oþer þet hi miȝte habbe. þet þo þet ne byeþ naȝt poure of wyll: ac poure of nyede: wel ich habbe þe eft / y-zed. And alneway me ssel ham bleþeliche yeue / and nameliche to þe poure ssamueste. and to þe uaderlease. an to wyfmen wodewen. and to oþre nieduolle / þanne me yziȝþ þe nyede / and me hit moȝe do. and zuo me is y-healde to þe oncouþe / aboue alle oþren me is y-hyealde: to uader and to moder / huaune me y-ziȝþ hare nyede. Vor þe kende hit tekþ / and god hit aceþ / and hat.

Give alms to the poor, and especially to the poor of heart; to the fatherless, to widows, and other necessitous persons.

Above all shall one help his parents in their need.

Me ret of þe heyrone þet he draȝþ uorþ his uader and his moder huaune hi byeþ ealde / and ne moȝe ham naȝt porchaci. þeruore kende tekþ þet me ssel guod do to uader and to moder. and huo þet hit ne deþ: he is onkende. and zenezep a-ye kende / and a-ye god. þet hat to worþssipie uader and moder / and þeruore hit is wel riȝt þet hit misualle to him and to hare þet deþ harm uader oþer moder / ase hit is manye ziȝe yualle.

[.a uorbiana.]

Nature teacheth us to do good to our father and mother.

[Fol. 60. b.]

Efterward me ssel ysy hou me ssel do elmesse / and þe manere his uor to yeuene. Vour *condicions* be þe writinge ssole by ine elmesse. þe uerste is þet me hise yeue gledliche and mid guod herte. uor god lokeþ more þe herte: þanne þe honden. Huerof saynt gregorie zayþ. þet god ine his sacrement ne lokeþ naȝt hou grat þing me yeue / ac mid huet herte. ase hit sseweþ wel ine þe godspelle of þe poure wyfman þet ne hedde bote tuaye uerþinges þet hi offrede to þe temple. Huerof oure lhord zayþ / þet hi hedde more y-layd: þanne alle þe oþre þet hedden y-layd greate þinges. Vor more likeþ oþerhuil to god an alfeny þet a poure yefþ gledliche uor god: þanne a riche man yeauē an hundred marc grochindeliche and mid zorȝe of herte. and þeruore zayþ þe wyse ine þe writinge. 'make' hezayþ 'uayre chiere'

3. Consider how to give alms, and the manner of giving them.
1. Give gladly and willingly.

God looketh not to the gift, but to the heart of the giver.

and He is better pleased with the poor man's half-penny than the rich man's hundred marks.

There are some
so discourteous to
the poor,

that they accom-
pany their alms
with many twit-
tings and up-
braidings.

2. Give thy alms
soon and hastily.

Say not to thy
friend, "Go, and
come again to-
morrow."

Make no delay,
when thou hast
it in thy power to
give.

"Nothing," says
Seneca, "is so
dearly bought
as what one hath
by delay."

Give thy offerings
to God while thou
lives,

for death waiteth
for none.

Give thy alms
for the love of
Christ.

and glede ine alle þine yefþes.' And zaynte paul zuo zayþ þet 'god loueþ moche þane yeuere þet is gled and corteys.' And zome þer byeþ zuo uyleyne to þe poure huanne hi ham yeueþ enye elmesse / an haste his misziggeþ uouliche / and his clepyeþ truons / and ham ziggeþ zuo uele atuytinges / and of foles er þan hi ham ayt yeue / þet wel is worþ þet zeluer. Þe ilke elmesse / ne payþ naht god. and þereuore zayþ þe wyse ine þe writinge. 'bouz þin eare' he zayþ 'to þe poure / wyþ-oute zorþe / and him ansuere mildeliche.'

Þe oper þing þet behoueþ ine elmesse is. þet me hit do zone and hasteliche. þerof salomon zayþ. 'ne zay naht to þine urende / guo / and com ayen to morþe / and þanne ich wylle þe yeue : huanne þou him miht an haste yeue.' And ine anopre stede he zayþ. 'ne leng naht þine yefþe uram þe nyeduolle.' þet is to zigge / 'ne make him naht abyde : huanne þou miht an haste yeue.' þet is aye uele riche / þet makeþ grede þe poure þet habbeþ to done mid ham. and zuo moche his doþ abide / zuo uele ziþe hit behoueþ ham bidde and bezeche / beuore er hi wylleþ ayt do / þet to moche hy ham zelleþ þe guodnesse þet hi ham willeþ do. Vor ase zayþ senekes. 'No þing ne is zuo diere y-bozt : ase þet me heþ be biddinge.' And þis is þet me zayþ ine atwytinge. 'Dyere ha bayþ : þet byt.' And þous ssel ech man wel do zuyf[t]liche uor his zaule þerhuyle þet ha leueþ / and hol. þanne þe wyse zayþ ine þe writinge. 'Vayre zone' he zayþ 'do guod of pinen : yef þou hest huerof. and offre to god worþi offringe þerhuyls þet þou leuest. Vor þe dyap ne abytt naht.' And ine anopre stede he zayþ. 'db guod to þine uriende : to-uore þe dyape.' þet is to þine zaule / to huam þou ssel do guod to-uore þine dyape. oper to þine trewe urende / þet is Iesu crist to huam þou ssel guod do to-uore þine dyape / doinde elmesses uor þe loue of Iesu crist to his poure. Vor þet me deþ þe poure :

me deþ hit to him, ase he zayþ ine his spelle. þanne þe elmesse þet me yefþ ine lyue / and ine helpe / more is worþ : þanne þe ilke þet is y-do efter þe deape. Alsuo ase þe lanterne þet me berþ be-uore þe manne / him let bet / and more zikerlaker / þanne þe ilke þet me berþ behynde þe regge. And þeruore ous amonesteþ sainte paul þet we do guod / þerhuyle þet we libbeþ. H[*u*]anne a riche man ssel come to ane toune / oþer to ane cite, he zent his messagyers be-uore¹ uor to nime guod in. oþer oþerlaker he miȝte wel fayly : guod in uorto hadde. þe guode forriers þet nimeþ and agrayþeþ þet hous of paradys to þe riche manne : byeþ þe elmessen þet ha deþ ine his liue. þe elmessen þet byeþ y-do efter þe dyape : byeþ ase þe hewe recreyd þet late comþ hom. zuo þet þe lhord is oþerhuil euele y-herberȝed.

þe pridde condicion þet ssel by ine elmesse is / þet me ssel yeue largeliche be þan þet me heþ huerof. þe wyse zayþ. 'yef to god / be þan þet he heþ þe y-yeue.' And thobye zayþ alsuo. 'be þine miȝte by reuþeuol / and merciul. Yef þou hest moche guod : yef large-liche, and yef þou hest lite : yef þerof bleþeliche / and corteisliche.' þanne ech ssel yeue efter his miȝte / and be þet / þet god him heþ y-yeue. Me vint of ane kinge, to huam a poure acsede ane peny. he hym ansuerede / þet zuich a lite yefþe ne wes naȝt uor ane king. And of alisondre me ret. þet [he] yaf ane cite / to onen of his sergons, an huanne þe ilke hise wolde uor-zake. uor þet / grat þing him þoȝte / to nime zuych yefþe. Alisondre ansuerede and zayde. 'Ich ne loky naȝt þet belongeþ þe to nimene : ac me to yeuene.'

þe uerþe condicion is / þet þe elmesse by y-do mid wille / and mid condicion. þet me ne zeche none ydele blisse / ne þet me ne onworþi þe poure, to huam þet me hit yefþ. ne uor elmesse þet me deþ ine dyadlich zenne. me heþ presumpcion uor to by y-borȝe. Zom uolk þer byeþ / þet yef hy doþ elmesse : hi willeþ þet alle hit

[Fol. 61. a.]

Alms given in life-time are more worthy than those given after death.

A lantern carried before a man is better than one borne behind his back.

[1 MS. *be-uore*]

Our alms are our good forerunners, that prepare for us the house of Paradise.

3. Give liberally.

If thou hast much, give abundantly;

but if little, give gladly and courteously.

Each shall give "after his might."

Alexander gave a city to one of his servants, who would refuse it on account of the greatness of the gift.

The king said to him, "I consider not what is proper for thee to take, but for me to give."

4. Give willingly and with a pure mind.

Some folks give alms and desire that all should

hear of their
charity.

Christ hath com-
manded us to
give our alms
secretly and
without ostenta-
tion.

Good works may
be done before
the folk, for good
example's sake,

so that God may
be glorified.

The alms-giver
must not despise
[Fol. 61. b.]
the poor reci-
pient.

Some folk despise
the poor,
and speak largely
and proudly to
them.

[a tokne þet iob
was King.]
Job was not
ashamed of poor
men.

The fellowship of
the poor

wyte. Ac þe wyse zayþ / þet me do þe elmesse in-to
þe greade of þe poure. Vor ase zayþ saynt gregorie.
'hit is y-noȝ to þe guode manne / þet yef he hit zent / of
huam he onderstant his ssepe to habbe.' And þeruore
zayþ oure lhord ine his spelle. 'Huazne þou dest elmesse.
ne wyte naȝt þi left hand : huet deþ þi riȝt hand. zuo
þet þin elmesse by y-hed. and þi uader of heuene þet
izyȝt þin hedinge : hit þe halt.' þet is to zigge. þanne
þou ssel do elmesse : loke þet ydele blisse. þet is to
onderstonde be þe left half. ne by naȝt y-mengd. Ac
do his in riȝte wone / and riȝte onderstondinge. þet is
onderstonde by þe riȝt half. Ich ne zigge naȝt þet me
ne ssel do þe guode workes oþerhuil to-uore þe uolke /
uor to yeue guode uorbysne / huoruore god by yhered :
and y-þonked. Vor þus him zayþ oure lhord ine his
spelle. þet we maki oure guode dedes to-uore þe uol-
kerede / þeruore þet god by y-hered and y-glorefied naȝt
uor þe los of uolke ase deþ þe ypcrite. and þeruore
zayþ saint gregorie / þet me do his workes aperteliche /
þet þe onderstondinge bi riȝtuol bezide.

Afterward huo þet wyle do elmesse / he hit ssel zuo
do / þet he naȝt ne onworþi þe poure to huam þet he
hit deþ. þeruore zayþ þe profete. 'Ne onworþe naȝt' he
zayþ 'þi uless. þet is þe poure þet is ilich þe / and of
zuiche kende of uless and of blod ase þou art. and of
zuiche wose.' Zom uolk byeþ þet onworþeþ þe poure /
and ne dayneþ naȝ[t] to speke to ham. and yef hi spekeþ :
gratliche and proudliche hi spekeþ. Zuo ne dede naȝt
iob / þet zede / þet [he] ne onworþede noure þe guoinde /
vor þet hi weren naked. ac rapro ham yaf cloþinge /
and mete and drinke. þe holi man þaȝ he were king /
and heȝ man / ne hedde none ssame of þe poure / ase
doþ zome greate lhordes of þise wordle. þet wel doþ
elmesse to poure / ac alneway his habeþ ine onworþ[þ]nesse
uor hare pourehede. And yef hi weren riȝtuolliche
milde : hi ssolden betere louie þe uelazrede of poure

men / þet byeþ poure uor god. þet hise moze wel edefie
be uorbisnes and be wordes / þet of manie riche men þet
hi habbeþ aboute ham / huer þer ne is bote covay[ti]se /
ulaterie / yelpinge / and ham makeþ lete moche wel to
done / and makeþ ham moche kuead to done / be hare
euele rede.

is often to be
preferred to that
of rich men.

Afterward þer byeþ som uolk þet doþ yno3 elmesse /
ac alnewey hi ne leteþ na3t to done hare greate zenne.
þe ilke elmesse ne ssel his na3t ber3e. Vor yef hi
sterueþ ine zuich stat : hire elmesse ne ssel ham na3t
wytie / þet hi ne ssolle by uor-lore. þanne zuich uolk
byeþ ase þe ilke þet of one half makeþ þet hous / and
of oþer half he lit brekþ. And þeruore zayþ þe writ-
inge. 'Yef þou wilt kueme god : haue uerst reuþe /
and merci / of þine zaule. uor huo þet is kuead and
ontrewē to him : to huam ssel he bi guod and trewe?'
zayþ þe writinge : ase yef he zede. [he] ne may na3t¹ by
guod and trewe to oþren : þet to him-zelue is kuead.
And þeruore saint austin zayþ. 'Huo þet wile riztuol-
liche do elmesse : he ssel beuore aginne at himzelue.
uor he ssel more louie his o3ene zaule : þanne anopres :
uor god.' Non ne wolde zigge þet yef he were reuþeuol /
and uol of merci / þet ne ssolde habbe reuþe of his
moder poure and zik. hou moche he hedde reuþe of
oþren. Alzuo ich zigge / þe ilke þet ne is na3t reuþeuol
ne uol of merci / þet ne heþ pité of his zaule : huanne
he wot þet hi is zik to þe dyape / þet is ine dyadlich
zenne.

Some folk give
enough alms, and
yet forsake not
their prevailing
sins.

Alms alone will
not save a man.

If thou wilt please
God, have first
mercy upon thy
own soul.

[1 MS. naþt]

Let alms be pre-
ceded by repent-
ance.

He is not merci-
ful that hath no
pity on his own
soul, that is sick
unto death.

Nou ich habbe þe y-no3 y-ssewed of þe trawe of
merci. þe stapes. þe bozes. and þet frut. þet comþ ine
þise wordle / and ine þe oþre. of þe frut of þise trawe
ous spekþ dauip rizt wel ine þe sautero / þer he zayþ
þous. 'yhblyssed byeþ þo þet ham yeueþ to þe poure /
and to þe nieduolle.' þet is to zigge : þet ne abit na3t :
al-wet þe poure him bit / ac rapre him yefþ wyþ-oute
aksinge. Vor me wes ywoned to zigge / and zoþ hit

Blessed be those
that give to the
poor and needful,
without delay,
and without soli-
citation.

is. þet to mo[c]he bayþ / þet byt. Ne þo ilke ne heþ herte to yeuene: þet ne yefþ er me acsi. þe ilke deþ wel þet yefþ to þe poure þet acseþ. ac he deþ bet: þet yefþ wyþoute aksinge. And of þan zayþ þe sauter. 'Y-blissed is þe ilke þet onderstant to þe poure.' and hueruore is he y-blissed? he zayþ efterward ine þe ilke uers. þet god him wyle deliuri in þe kueade daies of his yuo. þet ssel bi ate daye of dome þet ssel by hard and kuead to þe wickede / þet ssolle by y-damned / uor þe workes of merci / þet hi ne habbeþ naȝt ydo. þanne þe demere ssel ham zigge at þo daye. 'guoþ ye¹ acorsede / in-to þe uere of helle / mid alle þe dyeulen / þat you is y-diȝt uram þe ginnyng of þe wordle. Vor ich hedde hongre / and þorst / ye ne me yeauē mete / ne drinke / ich wes zik / þou ne come naȝt to me.' And þus he ssel ham attwyte: þe workes of merci / þet hi naȝt habbeþ y-do. and þeruore hi ssolle bi betake at þo daye: to hare yuon. þet byeþ þe dyeulen of helle. Of huam þe rewþeuolle / and þo þet doþ ham to þe poure / and to þe workes of merci. ssolle bi betake at þo daye / and ssolle by do in-to sayzine of þe riche of heuene / ase zayþ oure lhord ine his spelle. Vor he ssel zigge to þan þet habbeþ y-do þe workes of merci / 'comeþ ye¹ yblissede of mine uader / onderuongeþ þe riche of heuene / þet is to you y-dyȝt / uram þe ginyng of þe wordle. Vor þet ye habbeþ y-do to mine poure: ye hit habbeþ me y-do.' Grat worþssipe god ham ssel do / þanne he ham þonkeþ / of þe workes of merci. and he ham ssel y[e]ue: þet lyf wyþoute ende. And þeruore he zayþ ine his spelle. 'Yblissed byeþ þe merciuolle: uor hi ssolle habbe merci.' uor þet hi habbeþ ylengd / þet lyf of þe poure be hare elmesse. Wel hit is riȝt / and skele / þet god ham yeue þet lyf wyþoute ende / þet is / and ssel by wyþoute ende. and þeruore þet hi habbeþ y-het reupe / of Iesu cristes lemes ine þe crþe / and hise habbeþ y-loked / and y-conforted ine hare nyede. Hit

[Fol. 62. a.]

The merciful shall be blessed,

and shall be delivered from his foes at the day of doom.

The unmerciful shall be cursed
[¹ MS. þe]
and driven from God's presence,

and shall be given over to their foes, the devils.

The merciful shall inherit the kingdom of heaven,

[¹ MS. þe]

and for their alms shall obtain mercy.

They shall have everlasting life,

is wel skele þet me do ham ate ende merci / and þet me his deliuri of alle kueadnesse / of alle nyede. and þet ssel he do / huazne he ssel yeue þe blisse eurelestinde / mid merci his let uorþ / and his ssel herberzi.

and Christ shall "harbour" them for ever.

þe yefþe of onderstondinge. and of þe uirtue of CHASTETÉ.

The gift of understanding, and of the virtue of chastity.

Holy Writ ous tekþ / tuo maneres of liues. huerby me comþ to þe liue wyþ-oute ende. þe uerste is yhote workuol [actiue] / uor þet hi is ine zuynch of guode workes / and makeþ man onderstonde to þe profit of him-zelue / and of his emcristen. þe oþer is y-hote resteuol [contemplatiue]. uor þet hi is reste / of workes wyþ-oute / and ne deþ him naȝt bote to god uor to knawe / and louie. hueruore hy his ydel of nyedes wyþ-oute / and ase aslepe. Ac hi is awaked wyþine to þenche of god / and him louie / and naȝt ne wylni : bote him to habbe / and uor him / alle oþre þinges / deþ ine uoryetinge. Vor hi is of al y-robbed / and y-piȝt ine god. and wylneþ uor to by to-deld uram þe dyadliche bodye : uor to by alnaway mid Iesu crist / ase zaȝ zainte paul.

There are two modes of life, whereby one cometh to the life without end. The first is active—a life of good works. The second is contemplative—a life in which the soul seeks to know only God, and to forget all else,

and desires to be separated from the mortal body, and to be with Christ.

þe uerste lif is ine þe viȝtinge / ine þe uelde of guode workes / huer þe knyȝt lierneþ / ham proueþ / and alosep. þe oþer his reste wyþ god ine þe chombre of clene inwyt. þe uerste onderstant to uede god / mid þe mete of guode workes. þe oþer onderstant to by yued / and yueld of god be zoþe confort gostlich. þanne þe uerste is be-tokned be marþen / þet wes bisy uor to uede oure lhord / ase zaȝ þet godspel. þe oþer is be-tokned be Marie / þet hire zette ate uet of Iesu crist / and lheste his wordes. þe uerste is way / and inguoringe to þe oþren. Vor non ne may come to þe liue restuolle : bote he by uerst wel y-proved ine liue by-rye / ase zaȝ sain gregorie. þe yefþes / and þe uirtues huerof we habbeþ y-speke aboue be-longeþ / to þe uerste liue þet is ycleped workuol. þe tuo laste huerof we

The first life is in fighting in the field of good works.

[Fol. 62. b.] The other is rest with God in the chamber of a pure conscience.

Martha is a type of the first life, and Mary of the second.

The gift of understanding and wisdom belongeth to the life contemplative.

To this life belong also a right knowledge of God and a stedfast love.

The gift of understanding given by the Holy Ghost,

is a light and a grace of brightness which enables man to know his Maker,

and those spiritual matters pertaining to the help of the soul.

This gift is called light, for it cleanseth the understanding of the darkness of pride and of spots of sin,

and enables man to know clearly and surely God his Creator.

The sick eye may not see clearly, neither may man's understanding perceive spiritual truths without being first purified by the Divine light.

ssolle speke mül þe helpe of gode and of þe holy gost. þet is to wytene / þe yeffþe of onderstandinge / and þe yeffþe of wisdom : belongeþ to þe oþre liue þet is y-hote restuol. þet lif is ine tuo þinges / ase we habbeþ aboue y-zed. þet is to wytene / ine rihte knowlechinge of god / and ine stedeueste loue. þe loue of onderstandinge leth to stedeuestnesse of rihte knaulechinge. þe yeffþe of wysdom / leth to stedeuestnesse of loue.

Nou we willeþ zigge uerst of þe yeffþe of onderstandinge / be þan þet þe holy gost wile ous teche. þes yeffþe þet is y-hote yeffþe of onderstandinge / ne is oþer þing / be þe halzen / and bi þe maistres / bote a lyzt and a grace of brijtnesse / þet þe holy gost zent in-to þe herte / huerby onderstandinge of man is arered uor to knawe his sseppere / and þe gostliche þinges þet ne moze naht by y-zoze bodilich ine alle þe þinges þet belongeþ to þe helpe of zaule. mid skele kendelich ne onderstandinge of man of him / ne uor him / ne may come. þes god is y-cleped lyzt. Vor he clenzeþ þe onderstandinge of man / of piesternesse of prede / and of spottes of zenne. Vor ase þet lyzt bodilich deþ away piesternesse and makeþ brijtliche izy þe þinges bodilich : alsuo þis lyzt gostlich clenzeþ þe onderstandinge of man / al to þan þet he moze brijtliche ysy / and þet he moze knawe brijtliche and zikerliche / ase me may y-knawe ine þise dyeadliche liue god his sseppere / and þe sseppinges gostliche / ase bieþ þe angles / and þe zaulen. þet belongeþ to þe helpe of zaulen. ase byeþ þe articles of þe beleaue / huerof we habbeþ beuore y-speke ine ane stede be him-zelue. þis knawynge nis bote in inwyt wel yuayred / and wel yclenzed. Vor ase þe zike eye ne may naht wel yzi brijtnesse. alsuo þe onderstandinge of man ase moche ase in him is / ne may ysy / ne knawe þe þinges gostliche / bote he by wel yclenzed / of alle lac of uelþe / be zoþe byleau / þet clenzeþ þe herten / ase zayþ þe writinge. Ac þe

yefþe of þe holy gost / huerof we spekeþ hier / uol-
makeþ þise uayrhede / and þise clennesse ine herte / to
þet his holy zaule / þet is y-clenzed / and aliȝt / mid
þise liȝte of onderstondinge: miȝte ysy and knawe
god / and al þet him is niede / and guod to his yborȝ-
inge / and þet is þe blissinge / huerof god spekeþ ine
his spelle / þo he zede. 'yblissed byeþ þo: þet byeþ
clene of herte / uor hi ssolle ysy god ine him-zelue ase
he is be byleauē alyȝte / and y-strengþed be þe yefþe
of onderstondinge.' Vorzoþe efter þe dycæþe / ine
paradis hi ssollen zȝy him / al aperteliche / wizage /
to visage.

The Holy Ghost
enlightens the
soul.

The clean of
heart shall see
God as He is, by
belief through
the gift of under-
standing.

[Fol. 63. a.]

þanne zayþ zaynte paul. þis yefþe deþ away alle
uelþe of herte / and hire clenzeþ parfitliche of alle
lackes / and specialliche of þe lacke of þe zenne of
lecherie. Vor huo þet is be-ueld mid þo lac: he is
riȝtuolliche yblent / and heþ ylore þe ezen of þe herte /
skele and onderstondinge / zuo þet he ne may y-knawe
his sseppere / ne þinges þet wendeþ to þe helþe of
zaule. Ac is ase best þet ne heþ wyt ne skele ine him.
þanne dauip zayþ ine þe sæutere. þet man to huam þet
god heþ y-do zuo grat worþssipe þet hine made to his
ymage and to his anliknesse huerby he may y-knawe
god and habbe / þet he ne heþ y-do none beste: heþ
zuo uoryete his sseppere / an þe guodnesse þet he heþ
him y-do / þet he is become ilich to fole bestes / þet
ne habbeþ none onderstondinge. þe zenne þet mest
makeþ man ilich to uoule bestes / and to uelþe: is
zenne of lecherie. huerof we habbeþ be-uore y-zed þer
we speke of zenne. þe yefþe þanne of onderstondinge /
þet is of erþe specialliche / to þo uelþe bestreþþ of þe
herte þe zenne of lecherie / an he tekþ uayrhede and
clennesse / huerof wext a wel uayr traw. þet is þe
uirtue of chasteté / huerby me comþ to þo greate
bliissinge þet god be-hat to þan þet lokeþ clennesse of
herte: huamne ho zede. 'yblissed hi by þe clene of

This gift puts
away all filth of
the heart, but
especially lechery.

For who is defiled
with this sin has
lost the eyes of
his heart,

and is no better
than a beast.

Lechery makes a
man like to soul
beasts.

The gift of under-
standing strips
the heart of this
sin.

Blessed are the

pure of heart,
for they shall see
God.

herte uor hi ssolle zyz god.' uor þet hi ssolle hadde þe
ejen of herte wel yclenzed and wel alizt of þe yefþe of
onderstondinge.

Of the seven steps
of chastity.

OF ÞE ZEUE STAPES OF CHASTETÉ.

I. A clean con-
science.
Without an un-
defiled mind
there is no chas-
tity pleasing to
God.

He who consents
to evil thoughts
is not chaste,
though he be
far from the deed.

Three things tend
to produce purity
of heart.
The first is to
hear joyfully the
word of God.

The second is
true shift, which
is the laver in
which one shall
oft wash.

Bear in mind the
story of Naaman's
washing in Jor-
dan seven times.

Jordan signifies
the stream of
judgment, and
betokens shrift,
in which man
shall judge him-
self with great
sorrow of heart,
and repentance,
so that a stream
of tears run from
his eyes.

Þys traw wext and profiteþ / and clifþ ase doþ þe
opre to-uore yzed / be zeue stapes. Þe uerste stape is
clene inwyt / þet is þe rote of þise trawe uor wyþ-oute
clene inwyt : no chasteté ne lykeþ to god. Þis chasteté /
þis clenness / þis purté / acseþ þet me loki þe herte
uram euele þoztes / þet hi nazt ne consenti / and of
kuede wilni[n]gges. Vor huo þet him consenteþ to kuede
wylles / and to þe kuede þoztes of his herte : he ne is
nazt chast. þaz he by uer uram þe dede. uor be þe
consentinge wyþ-oute more : he ssolde by uorlore yef
he sterf þerinne.

Þri þinges moche byeþ worþ to loki þe clenness of
herte. Þe uerste is / bleþeliche y-hyere þe wordes of
god / and his spellen. Huerof oure lhord zayþ ine h[i]s
spelle / to his deciples. ' ye byeþ ' he zayþ ' alle clene / be
þe wordes þet ich you hadde yzed.' Vor godes word is
ase a uayr ssewere / ine huam me yziht alle þe lakkes of
þe herte. Þet oþer þing is zoþe sscrifte þet is þet lauor /
huer he lim ssel olte wesse. Þe writinge zayþ ine þe
bok of kinges. þet elyseu þe profete het to naaman þet
wes mezel / þet he lim wesse ine þe flom Iordan zeue-
ziþe uor to by clene of his euele. And þo he þer wes
ywesse : þo wes he al klene and al hol of his euele. Þe
flum iordan þet is ase moche worþ : ase stream of dom /
and be-tokneþ sscrifte. huer man ssel him-zelue deme
mid greate zorþe¹ of herte / and mid greate repentonce /
zuo þet o stream of tyeares : yerne be þe condut of þe
ejen. and zuo þe mezel ssel bi al hol and clene. þet is
þe zenezere / yef he him wesst zeucezyþe / þet is to

¹ MS. sorþe

zigge / of alle his zennes. And þeruore zayþ saynt bernard. 'loue sscrifte : yef þou wilt hadde uayrhede. Vor sscrifte ne is nazt wyþ-oute uayrhede.'

[Fol. 63. b.]

þet þridde þing is / beþenchinge of Iesu cristes pina. Vor no uondinge / none euele þoʒtes ne moʒe bleue ine herte : þet ofte recordeþ þane dyap and þe pine of Iesu crist. Vor þet is þe armure þet þe dyeuel dret mest ase þe ilke be huam he wes ouercome / and be huam he lyeas his miʒte. þet is ous betokned in þe writinge of þe eddre of bres þet Moyses be þe heste of oure lhorde arerede ope þe pole zuo heʒe : þet al þet uolk hise yzeʒ. And alle þo þet his yzeʒe : weren y-held of þe prekynges of þe eddren. þe eddre of bres arered ine þe pole : be-tokneþ þet body of Iesu crist y-hanged ine þe rode. þet wes þe eddre wyþ-oute uenym huerof wes y-mad þe triacle of oure helpe / to ham þet byeþ y-smite / and enuenimed of þe prekynges of þe unimous eddre¹ of helle / þet is þe dyuel. Loke be zoþe belysaue ine þe eddre of bres. þet ys to zigge / þet he þenche of þe pinen of Iesu crist. and anhaste he ssel by hol / and bi y-uryd of þe uondinges of þe dyeule.

The third thing is a remembrance of Christ's passion,

for that is the armour most dreaded by the devil.

This is betokened in the Scriptures by the adder of brass.

The adder denotes the body of Christ.

[¹ MS. *eddris*] Look by true belief to the brazen serpent, that is, to death and passion of Christ

þe oþer stape huerby þis traw clyfþ and profiteþ. is to loki þane mouþ uram uoule wordes / þet wendeþ to ribaudye and to oncleynesse. uor be zuych blest and be zuych wynd : is ofte aquyked þet uer of lecherie. Huerof þe writinge speķþ. þet 'word of fole wyfman / is berninde ase uer.' An zaynte paul þus zayþ. þet 'þe kueade wordes of fole wyfmen : amerreþ guode þeawes.' And þeruore huo þet wyle loki chasteté : hit behoueþ þet he him loki uram zuyche wordes. Vor huo þet ble[þe]liche liſe zayþ / oþer bleþeliche his yherþ : he sseweþ wel þet he ne is nazt chast. Vor þer ne may go out of þe uete : bote zuych ase þer is inne. Yef þe wordes byeþ uoule and lodliche / þet is apert tokno þet þe uoulhede and þe lodlichede byeþ ine þe herte. Vor

II. Keep the mouth from foul words,

which oft kindle the fire of lechery.

Evil words of foul women mar good virtues.

He who will say and listen to foul words is not chaste.

If the words be loathsome, it is sign that there is filth in the heart.

be þe mochelhede of þe herte : þe mouþ spekþ. þet zayþ oure lhord ine his spelle.

III. Guard all the wits of the body—the eye from foul sights, the ear from foul words, the hands from wicked handling, &c.

These are the five gates of the city of the heart, whereby the devil oft goeth into the heart.

Samson, David, and Solomon were overcome through not guarding these gates.

St Gregory says, "The tower of the heart may not be taken unless the gates be open to the devil's host."

[Fol. 64. a.]

Philosophers of old fled into deserts to preserve their chastity.

The bodily wits are as a horse without a bridle,

but a chaste heart restrains them with the bridle of reason.

IV. Let the flesh be governed by the spirit.

The lusts and pleasures of the heart mar chastity.

þe þridde stape is wel to loki alle þe wyttes of þe bodye / ase þe'ezen uram fol zyȝþe. þe earen / to hyere fole wordes. þe honden ura[m] wyckede takinges. þe nase : uram to moche lostuolle smelles. þane mouþ uram to lostuolle metes / and ine guode smackes. þise byeþ þe vif gates of þe cité of þe herte / huerby þe dieuel geþ in ofte ine þe vif þerles of þe house / huerby þe dyeuel ofte geþ in-to þe herte / ase zayþ þe profete. Vele guode men and stronge habbeþ by y-nome and ouercome / be þan þet hi ne lokede naȝt wel þise gates. And yef þou wylt hadde uorbisnes : þench þet non ne wes stronger þanne samson fortin. ne wiser þanne salomon. ne more milder þanne dauid. and alnewaw uillen be wyfmen. Ac uorzope yef hy hedden wel yemd þe gates : þe uyeud ne hedde naȝt ynome zuo greate casteles. Vor ase zayþ saint gregorie. 'þe tour of þe herte ne may naȝt by nome bote þe gates by opene to þe ost of þe dyeule.' Huerof þe yealde filozofes hem uledden in-to uerre stodes in-to dezert. þeruore þet hi ne miȝten zy / ne yhere / ne uele / þing huerby þe strengþe of hire workes uledde away / ne huerby hi ssolden lyese hire chastete. þe oþre þeruore þet hi ne ine zenne to þenche of filozofie / hy þresten out hare ezen of þe herte / þet hi ne ezen þing þet ham miȝte wyþdraȝe uram hire contemplacion. þanne þe bodiliche wyttes byeþ ase þet hors þet yeruþ wyþ-oute bridle zuo þet hit deþ ualle his lhord. Ac þe herte chaste / ham ofhalt mid þe bridle of skele. Nou ich hadde þe yzed þane skele.

þe uerþe stape is ssarpnesse of liue to do his uless onderuot þet is wrang to þe goste / ase zayþ zaynte paul. Vor huo þet wile quenche þet uer of lecherie : he mot do away þe aliztynges þet norisseþ zuych ver. þet biuþ þe lostes and þe cyses of þe herte / þet berneþ

and alizteþ þet uer of lecherie / and amerreþ chasteté.
 þazne saint bernard þous zayþ / þet chastete spilþ be
 lostes. þe writinge zayþ / þet Ieremies brechgerdel /
 rotede beside þe wetere. Vor chasteté / þet is onder-
 stonde / and betekned be þe brechgerdle: þet uor-
 rotele / ine þe wetere of uoule lostes. And þeruore /
 huo þet wyle him loki uram berninge: he ssel do a-
 way þe ilk brondes / þe wyþdrazinges of mete / and of
 drinke / and be ssarpnesses of his bodie. Huor-of þe
 writinge zayþ. þet þe children þet weren y-norissed
 mid greate metes / nolden nazt ethe of þe lostuolle
 metes / weren y-borþe ine þe fornayse of babyloyne.
 huerby is onderstonde: zenne of lecherie / þet is
 yquenet mid uorberinge of mete and of drinke / and be
 ssarpnesse of lyue. Ac þe greate metes / and þet
 stronge wyn / alizteþ and norisseþ lecherie / ase oyle
 oþer grese alizteþ and st[r]engþeþ þet uer.

þe vifte stape is be-uly kueade uelazrede and þe
 enchesons of zenne. Moche uolk byeþ y-ualle ine
 zenne be kueade uelazrede þet nazt elles ne hedden
 yualle. Ase þe leuayne zoureþ þet doz and hit draþþ to
 smac: alsuo þe queade uelazrede amerþ þet gnode los
 of þe manne. A roted eppel amang þe holen: makeþ
 rotie þe yzounde. yof he is longe þer amang. A quic
 col berninde ope anc hycupe of dyade coles: hit his
 zet alle auer. Huerof þe sauter zayþ. 'þou ssel by holy
 mid þe holy. and poure mid þe poure.' ase yef he zede.
 yef þou wilt loki þine kleñnesse and þine chasteté:
 beuli þe uelazrede of þe kueade. Vor yef þou louest þe
 uelazrede of þe queade: þou ssel by zuych ase hi byeþ.
 Vor huo þet loueþ uelazrede of fol: hit behoueþ þet he
 by fol. þet zayþ þe wyse ine þe writinge. Alsuo be-
 houeþ him beuly þe encheysones of zenne / ase speke
 priueliche to wyfman ine stede suspect. on: wyþ one.
 Vor þet yefþ ofte encheysoun to zenezý huazne me heþ
 þane time and þane stede. Huor-of we redeþ ine þe boc

Jeremiah's girdle
 that becme rotten
 beside the
 Euphrates,
 denotes chastity,
 which is marred
 by foul lusts;

and therefore we
 must put the sin
 away, by fasting,
 and by penance.

The children who
 would not eat of
 "lustful meats,"
 were preserved
 in the furnace of
 Babylon.

Great meats
 nourish lechery,
 as oil or grease
 keep up the fire.

V. Avoid the fel-
 lowship of the
 wicked,

for it mars a
 man's good fame.

A rotten apple
 will spoil a great
 many sound
 ones.

If thou lovest the
 company of the
 wicked thou shalt
 be such as they
 are.

Avoid the very
 appearance of
 evil, and go not
 into temptation.

The story of
Amon, king
David's son.

Avoid those
things that lead
to lechery.

[Fol. 64. b.]

Lot was com-
manded not only
to leave Sodom,
but all its
boundes.

So one must for-
sake lechery, and
the temptation
leading to it.
The moth flieth
about the candle
until it is burnt.

VI. Be occupied
with good and
honest works.

The devil tempt-
eth the idle man.
Idleness is the
mistress of much
wickedness.

[¹ steppe?]

"Wherefore,"
says St Jerome,
"let the devil al-
ways find thee
employed."

Sodom fell into
sin through pride,
idleness, and
plenty.

of kinges. þet amon þet wes dauip is zone: huanne he hild his zoster / on: to one / priueliche ine his chombre / he hise uorlay. Iosepes lheuedy þo hy uand alone him / hi wolde do him zenezi mid hire. ac he him uledde / ase wys / and hise uorlet. þeruore zayþ zainte paul. beuly fornicacion. þet is to zigge / þe encheysons þet moze lede to zenne of lecherie. Vor me ne may nazt betere ouercome zenne of lecherie / ne loki chasteté: þanne to by-uly þe encheysones of zenne. þeruore þe angle zode to lot / þet he ssolde guo out of þe cité of sodomme / and alle þe boundes. Vor hit ne is nazt yno3 to lete þe kueade uelazrede ne þe zenne: bote he ne lete þe markes of zenne. þet is to zigge: þe encheisons of zenne. Me couþe zigge. zuo longe geþ þet pot to þe wetere: þet hit comþ to-broke hom. and zuo longe ulizþ þe ulindre aboute þe candle: þet hi bernþ. Alsuo me may zuo moche zeche þe enchesouns of zenne / þet me ualþ. þanne huo þet wyle him loki / uram berninge he ssel him wyþdraze.

þe zixte stape is / to by ine nyedes of guode workes and oneste. Vor þe uyend þet neure ne / slepp / huanne he uint man ydel and sleawol guod uor to done / he him deþ ine his niedes / and deþ him stempe¹ lizliche in-to zenne. þanne þe writinge zayþ / þet idelnesse / þet is to zigge / sleuþe and onlosthede wel to done / is maystresse of moche quead. And þeruore zayþ zaynte paul. 'Ne yef nazt' zayþ he 'stede to þe viende.' þet is to zigge: ne by nazt ydel / þet þe uiend ne uinde stede þe uor to uondi. Vor he is ydel of guode workes: þet yefþ stede to þe zaule hire uor to uondi. þeruore zayþ saint gerome. 'Do alneway zome þinges of zome guode workes / zuo þet þe dyeuel þe uynde alneway workinde. uor huo þet is ydel / he him ne may nazt longe hyalde þet he ne ualle in-to zenne.' þanne þe profete zayþ. uor þet wes þe zenne of sodome / þet prede. ydelnesse. and plenté. þet is to zigge / þet hi ethen / and uorzuolze /

and naȝt ne dede. huer-by hy uillen in-to þe uoule
 zenne þet naȝt ne is to nemni. alsuo deþ moche uole
 þet lyeseþ hare time / and hine bezetteþ ine ydelnesse /
 and ine to moche of metes an drinkes / and ine fole
 pleȝes. ine childhedes / ine liȝthedes / ine zonges / ine
 karoles / and ine tables / in ches / and ine oþre fole
 gemenes. Ine zuyche liȝthedes wasteþ hare time. and
 þeruore hi ualleþ liȝ[t]liche ine moche uoul zenne / and
 ofte in-to þe pette of helle. þet is ate pricke of þe
 dyape / huerof he¹ ne nimþ none hede.

Much folk lose
 their time in idle-
 ness, in meats,
 drinks, foul plays,
 childisness,
 levity, songs,
 carols, tables,
 chess, and other
 foul games,
 and so fall into
 ain.

[1 A47]

þe zeuende stape is guode benes to god / þet moche
 is worþ to ouercome alle zenne / and nameliche zenne of
 lecherie. þanne saynt ambroyse zayþ. 'holy bene is a
 guod ssel / a-ye alle þe berninde gauelockes of þe
 dyeule.' and ysidre zayþ. þet / þet his remedie aye alle
 zenne. to him þet yernþ to holy benes / an haste
 huazne þe vyend asayleþ þe herte. Vor wone to bidde:
 aqueneþ alle þe asaylinges of zenne. Holy bene is wel
 miȝ[t]uol auoreye god. uor hi is y-ssored / mid uour þinges
 ase mid uour poss[t]es.

VII. Offer good
 prayers to God.

Holy prayer is a
 good shield
 against lust.
 It is powerful
 before God, for it
 is shored with
 four things, as
 with four posts.

þe uerste is riȝte beleaue huer-of zayþ oure lhord ine
 his spelle. 'In al þet þou accest ine þine benes / haue
 guode beleaue / and uest hope ine god: and þou ssel
 habbe / þet þou accest.' Saint Jacob zayþ. þet me acsy
 to god / ueste bileue / wyþ-oute drede. uor huo þet
 dret: he is ase þe waze of þe ze / þet þe wynd let hider
 and þider. And þeruore he þet geþ yerninde / and
 talyinde / ne þengþ naȝt aye god. þe oþer þing þet
 ssel by ine bene is hope uor to habbe þet me byt.
 Huer-of þe sauter zayþ. haue guode hope ine god / and
 he þe wile do þet þou him accest. And þeruore zede he
 ine ane oþre stede. 'Lord haue merci of me: uor min
 herte hopeþ ine þe.' Grat hope ous yeffþ him uor to
 bidde / zuo þet he ne zayde naȝt / ine behotingge / þo
 he zede ine þe godspelle. 'huo þet acseþ: he nimþ. and
 huo þet zekþ: he vint. and huo þet clepeþ: god him

1. The first is
 true belief.
 Have a good
 faith and hope,
 and thy prayers
 shall be answered.

He who is with-
 out faith is as the
 wave of the sea,
 driven by the
 wind.

[Fol. 65. a.]

2. Have good
 hope to have what
 thou askest for.

Ask wisely, diligently, and perseveringly,

and God shall hear in haste thy prayers.

Some ask more than is proper for them, as did the apostles John and James,

who were reproved by our Lord for their presumption.

Let no man be overweening like the Pharisees,

[*1 fariseu*]

but let him pray meekly before God.

Take heed to the poor beggars, how they exhibit their evils in order to excite pity.

So shall one show meekly before God his lacks and sins. Other folk pray for temporal gifts,

but God will not give thee a pear or an apple as one doth to a child.

openep.' þet is to onderstonde / huo þet acseþ / wysliche. huo þet zeeþ / diligentliche. and huo þe[t] clepeþ / bleuindeliche. Huanne þise þri þinges byeþ ine hire skele. wyt. diligence. and perseuerance : god ham y-herþ an haste. wyt : þet þou acsi wisliche. Moche uolk acseþ / þet ne byeþ naȝt y-herd / uor hi makeþ kueadliche hire acsinge. Huerof saint Jacob zayþ to þan þet ne wyteþ huet hi acseþ. ' þou accest ' he zayþ ' to god ofte / ac naȝt ne onderua[n]gst. ' zome akseþ to heȝ þing / more þanne ham behoueþ / ase dede þe tuaye apostles saint Jon / and saint Jacob. þet acsede þe on of ham zete ane þe riȝthalf of ourþ lhorde ine his regne / and þe oþer ane his lefthalf. Hi ne acsede naȝt wisliche ac rapre hit þoȝte grat presumption. And þeruore he ham ansurede oure lhorde hardliche and ham zede. ' Ye ne wyteþ huet ye acseþ. ' þanne huo þet wile wysliche bidde god / yef he him lokeþ uram presumption / oþer þet he ne weue greate þinges of him-zelue ase dede þe farisen¹ þet yalp ine his benes / and onworþede þane pablycan. Ac mildeliche me ssel to god bidde / and him-zelue deme beuore god þet yziȝþ þe herten of þe uolke. and wot hare eueles / and hire lackses / and wot huet ham is nyed / betere þanne ham-zelue conne. Nim hede to þe poure truons / hou hi sseweþ hire eueles / and hare defautes / uor to maki þet uolk / to habbe þe more reuþe of ham. Also me ssel do to-uore god / mildeliche ssewy his lackses / and his zennes þere recordy / uor to habbe grace and uoryeuenesse. þe oþre byþ þet ne conne acsi bote þinges libbinde and little / ase byeþ þe guodes of time. God þe wyle wel gratter þinges yeue. He nele þe yeue pere / ne eppel / ase me deþ ane childe. ac greate þinges he wile þet þou him acsi. þinges þet þe by profitable / to helpe of zaule / ase his grace and his blisse. Vor huo þet acseþ to god riches / worþssipes / heȝnesses / oþer dyeaþ of his yuon : a he zent to gode uoule benes. and þeruore he ne

lierþ his naȝt. þeruore zayþ zaint austin. 'Ne onderstand naȝt' he zayþ 'of god uor greate þinges / þe guodes þet he yeffþ / alsuo wel to þe kueade / ase to þe guode.' he wyle zigge. me ne ssel naȝt hyealde uor greate þinges / þe guodes pasinde þet god yeffþ / alsuo and more yet to þe kueade : þanne to þe guode / and þeruore his yeffþ god to þe wyckede : þet þe guode lierni to onworþi þet he yeffþ to þe kueade / ase zayþ zaynt austin. 'Huanne þou bist þanne god' / zayþ saynt ambroyse / 'acseþ grat þing / þet byeþ þo þet euremo ilestep wyþ-oute ende / naȝt þe þinges pasinde. Vor þe ilke bene ne comþ naȝt to gode.' þeruore ous tekþ oure guode mayster Iesu crist / uo[r] to acsi wysliche. and ous sseþþ oure acsinge þo he zede. 'Yef þou accest eni þing to mine uader / ine mine name : he hit þe wile yeue.' Yef he hit acseþ mid þe name of Iesu crist / þet acseþ þet behouep¹ to helpe of zaule. Vor Iesu / is asemoche worþ : ase helpe. And huet þing ssolle we þanne acsi : he ous tekþ ine his spelle þo he zede. 'Verst ocseþ godes riche / and his riȝtuolnesse. and alle þise timliche þinges : þou sselte hadde to auontage.' Vor ase me can zigge / 'to þe meste niede : me ssel alneway yerne.' We habbeþ niede of tuo þing. of gostliche guodes / and of timliche guodes. Ac wel more nyede we habbeþ of gostliche guodes. and þeruore we ssolle his uerst and princípalliche bidde. and god his wile ous yeue / and ous wile do auontage of þe oþre guodes / þet byeþ þe timliche guodes. We ne ssolle naȝt maki of þe oþre [seconde] guodes princípalis / ase doþ þe couaytouse / þet ne zechep oþer lif / bote þet / þet ham faileþ / and ham ascapeþ wille hi nolle hi. Ac þe riche of heuene is þet lif eurelestinde : we ssolle bidde be ofseruinges of guode workes. And þet is þet god zayþ. 'biddeþ uerst godes riche / and his riȝtuolnesse.' þet is / do guode workes / huerby me may come to þo riche þet neure ne ssel faili. an huo þus hit bit : god deþ him

He desires us to ask what is profitable to the soul. Temporal gifts are bestowed upon the evil as well as upon the good,

wherefore the good should not set great store by them.

[Fol. 65. b.]

We must ask all things in the name of Jesus.

Jesus signifies help.
[¹ MS. *bohousþ*]

"Seek first," says Christ, "God's kingdom and his righteousness," &c.

We should yearn for the greatest gift,

for we have more need of spiritual than of temporal gifts.

Wherefore let us pray for life everlasting,

and power to do good works, whereby one may come to God's kingdom.

The covetous men
of this world are
never satisfied.

auontage of þe timliche guodes. uor he hise him yeff
to his wone ynozliche. uor naȝt ne lackeþ to ham þet
louieþ god / and dredeþ / ase zayþ þe writinge. Ac þe
couaytouse of þe wordle : þe more þet hi habbeþ / þe
lesse hi habbeþ. huo þet mest heþ of mayné / and mest
him faileþ¹ of mete. and þet mest heþ hors : mest him
fayleþ gromes and stablen. And sain[te] Ierome zayþ.
þet ' to þe wreche fayleþ : þet he heþ / and þet he neþ.'

Nou þenche þanne huanne þou woldest bidde god
and acsi wisliche / and diligentliche / þet is ententif-
liche / and perseuerantliche : and he þe wille y[e]ue :
þet þe hest niede to þi profit / an to helpe to þine
zaule.

3. Let there be
devotion of heart
in thy prayer.

Say thy prayer in
thine heart,

and put out all
fleshy and foul
thoughts.

We pray truly
when we think of
nought else.

What good is it
to moue the lips,
while the heart is
dumb ?

The voice of
prayer is but
chaff and bran.
The devotion of
the heart is the
corn and flour of
wheat.

þe þridde þing þet ssel by ine bene : is deuocion of
herte / þet is to arere þe herte to god / wyþ-oute þozte
ine oþre stede. þanne oure lhord zayþ / ' huanne þou
sset bidde god / be-tuene þine teþ.' þet is to zigge / ine
þine herte. ssete þe dore ope þe. þet is to zigge : do out
alle þoztes ulesliche / uoule / and wordleliche / and
zuo bide þine uader of heuene ine halke. Saynt
ciprian þous zayþ. þet alle þoztes ulesliche and
wordleliche me ssel diȝte uram þe herte / þet wyle god
bidde. zuo þet his herte ne þenche to oþre þinge : bote
to þet he ssel bidde. 'hou' zayþ ' he / wenst þou / þet
god þe y-here / huanne þou ne hierst nat þi zelue?'
And ysidre zayþ. ' þanne / we biddeþ zopliche / huanne
we þencheþ nawerelles.' And saint augustin zayþ.
'Huet is hit worþ to sterie and to beate al day þe
lippen / huanne þe herte is al domb?' zuych difference
ase þer is be-tuene þe cheue and þe corn / be-tuene
bren and flour of huete / betuene þe uelle and þe beste :
zuyche difference is betune þe rearde of þe bene / and
þe deuocioun of þe herte. God ne is naȝt goth² to uode
mid leaues. alsuo þe bene þet is y-wriȝe ine leaues of
wordes / wyþ-oute deuocion of herte / ne likeþ naȝt to

¹ MS. *sailþ*

² *got?* = goat

god / ac raþre him mis-payþ / and him¹ went þet yeare /
 þet he hit ne yhiere. uor he ne onderstant naȝt zuiche
 speche. Huo þet bit god wyþ-oute deuocion of herte :
 he spekþ to god patroyllart. ase þe ilke þet spekþ half
 englis and half urens. he spekþ to god mid mouþe :
 ac þe herte spekþ oþre speche / huazne he þengþ
 elleshuer. þanne hit þe þingþ þet zuych uolk / þet zuo
 biddeþ god : him scornep. ase he þet wile scornj ane
 dyaue : he waggeþ þe lippen oulepiliche and makeþ
 semblont to spekene : and naȝt ne zayþ. To zuiche
 uolke makeþ god þet dyeaue eare. Ac þe bene þet
 comþ / of þe dyepnesse of þe herte : þo yherþ oure
 lhord. Vor ase zayþ þet godspel. 'god is a gost. and
 þeuore huo þet wile by yhierd of god : hit him behoueþ
 þet he bidde ine goste / and ine zoþe.' Dauip ous tekþ
 to bidde god deuoutliche ine þe sautere / þo he zede.
 'lhord mj bene bi ydiȝt beuore þe : ase þet stor.' þet
 stor huazne hit is ope þe uere smelþ zuete. alsuo deþ
 þe bene : huazne hi comþ of berni[n]de herte of þe loue
 of god / smelþ wel zuete to-uore god. oþerlaker þe bene
 ne comþ naȝt beuore god / bote hi come of þe herte.
 ase þe messenger þet none lettres ne brengh / oþer þet
 ne is naȝt wcl yknaue : ne comþ naȝt lizliche touore
 þe kinge. bene wyþ-oute deuocion / is messagier wyþ-
 outhet lettres / and wyþ-oute knowlechinge. huo þet
 zuych messenger zent to cort : euele ha deþ his niedes.
 Vor ase me zayþ communliche. huo þet fol zent : fol
 abyt. Huo þet wyle þanne zoþliche bidde god : he
 ssel to god grede mid dyepe herte / ase dede dauid þet
 zede ine þe sautere. 'lhord god yhyer mine bene and
 mine rearde þet ich grede to þe / mid þe dyepnesse of
 herte.' þe hete of loue : is þe gredinge of herte / þet
 zayþ saynt augustin. þe ilke rearde and þe ilke gred-
 inge / him likeþ. naȝt rearde uor to telle tales. Saint
 gregorie zaiþ. þet zoþliche bidde god : is bitter zob-
 bing of uorþenchinge. þet is to zigge / of zorȝe / and of

[¹ MS. Aia]

[Fol. 66. a.]

He who prays
 without devotion,
 addresses God as
 one that speaketh
 half English and
 half French.

Such folk scorn
 God as one
 mocks a deaf
 man.
 To such God
 turneth the deaf
 ear.

God is a spirit,
 and must be
 prayed to in the
 spirit.

Prayer of a fer-
 vent heart is
 like the incense
 on the fire.

Prayer without
 devotion is a mes-
 senger without
 letters of recom-
 mendation.

Pray to God
 with a deep
 heart.

Prayer consists
 of bitter out-
 pourings of the
 spirit,

- and not of smooth words. repentance of herte / keste to god. nazt wordes afaited and y-sliked ueleuold. Zuych gredinge cachep þe þyeues / þet byep þe dyeulen þet ous waytþ ous to robbi. and þeruore ssolle we ofte grede to god / þet he ous loki uram þo þieues. Alsuo ssolle we strangliche grede to god / þet he ous loki uram þo þyeues. and uram þe uer of couaytise / and of lecherie / þet he ous yeue þet weter of tyeaes uor to quenche zuich uer / þet hit ne berne oure herten. Alsuo ssolle we grede aye þe foles of euele þenchinges / þet ouerguop ofte þe herte. þet þe herte ne spille be grauntinge. þeruore gredde dauip to god ine þe saute. þet zede. lhord / y-wyte me uram þe peril of weteris / þet is nie; y-guo in-to mine herte. And þe deciples of oure lhorde þo hi yzezen þe tempeste of þe dyaþe ope ham gredden. 'Sire / y-wyte ous / uor we spilleþ.'
- Such prayer drives away the thieves, that is, the devils. Vor þo þri þinges þet ich hadde hier y-zed / me ssel ofte grede to god / þet he ous wytie uram þise þri perils / of þe þyeues of helle / uram þe uere of couaytise, of foles and of kueade þoztes / and uram uondi[n]gge.
- God gave the water of tears to quench the fire (lust) of our hearts. Nou sselt þou conne / þet ine eche time / and ine eche stede: mizt þou bidde to god. ac specialliche and more deuouteliche me ssel him bidde at cherche / þane zunday / and ine festes þet bieþ iset god uor to bydde. herie / and worþssipie. and þeruore me let of bodiliche workes of þe woke / uor betere to onderstonde to bidde god. serui / herie / and worssipie. þer byep tuaye manere benes / on þenchinde ine herte / þet me may oueral bidde. an oþer ine speche of mouþe. þet me ssel bidde ine oneste stedes / nazt ine longaynes ase doþ þe ypocrites / þet ham sseaweþ wy[þ]-oute / and nazt wip-ine. and alsuo þer bieþ oþre þet gredeþ hare benes zuo lhoude þet þo þet byep ham y-hende / byep desstorbed of hare deuocion be ham / and þenchep zuych ich an. And þeruore to zuichen zayþ god.
- The peril of sin is like the peril of waters, and the tempest of death. We should pray God to preserve us from
1. the thieues of hell,
2. ruyetouanes,
3. evil thoughts.
- Pray specially to God on Sunday in church.
- [Fol. 66. b.]
- We forsake the works of the week in order to serve God better on that day. Some pray to be seen of men, and others pray so loud as to disturb those near them.

'Vor-zoþe ich zigge to yow : ye habep onderuonge youre mede.' Yef god het / zuo straytlic[h]e loki þane zeterday / ine þe yealde laze / þet he made. ane man / to stene / to-uore al þe uolke / uor þet he hedde y-gadered / a lite wode / þane zeterdey. huet ssel he do / of þan / þet doþ / greate zennes / þane zunday / and ine festes / and wastep þane time in ydelnesse / and ine folies. and worse doþ ine festes : þanne in oþre dajes. Vorzoþe hi ssolle by more y-pined / and more y-damned ine þe oþre wordle : þanne geus / þet breken hare zeterday. Vor þe zunday is more holy : þanne þe zeterday.

If a man was stoned for gathering wood on the Saturday,

what shall be done to him who commits great sins on the Sunday?

For the Sunday is more holy than the Saturday.

Also byep þe festes principals / þet byep yzet ine holy cherche / uor god to bidde / and þonki / serui / herie / and worþssipie. of þe greate guodnesses þet he þe heþ y-do / ase holy cherche recorderþ. Ine zuyche festes ase at cristesmesse / his beringe / hou he wes y-bore / of þe mayde. At yestre / his oparizinge / hou he aros uram dyape / to liue. Ata assencion / hou ha steaz to heuene / ine zizþe / of alle his apostles. At lokes / hou he zente þane holy gost : ope his apostles.

The great festivals are set apart for worshipping God.

Christmas reminds us of Christ's birth, Easter of his uprising, Ascension of his going into heaven, Whitsuntide of the descent of the Holy Ghost.

There are the feats of saints, which must be observed.

Alsuo þer byep yzet þe festes of halzen / ine holy cherche / uor to worþssipie / an uor to serui god / and herie / and his halzen / of þe miracles þet he dede uor ham. uor to uestni-oure beleaue. And þeruore / we ssolle þe festes of halzen loki / and bidde / þet hi ous helpe auoreye oure lhord Iesu crist / þet zuo moche his worssipeþ / ine heuene / and ine erþe. þanne zenezep he wel kueadliche / þet ne lokep þe festes. Vor he dep aye godes heste. and of holy cherche.

Let us pray that they help us before God.

Ac zome miþte zigge. 'lyeue sire / me ne may nazt alneway bidde god / ne by at cherche. huet kuead is hit / yef ich guo playe. and solaci. þer huile þet ich me solaci / an playe : iche ne þenche none manne kuead.' To þan ich wille ansuerie liþtliche. uor al þane time / þet þou bezest in fole gemenes / in ydelnesse /

Some might say, "One cannot always be praying, nor be in church."

All time not given to God is lost time.

He loseth a great thing that loseth his time,

for he loseth the good that he might do in that time.

[Fol. 67. a.]

Be occupied in good works, for time is short, and we know not when we shall die.

Another may say, "If all days are to be mass days and holy, how then should we sow, reap, mow, &c.?"

The answer I leave to those better able to answer it than I.

When at church a man should remember that the place is holy.

It is a house of prayer.

and ine niedes / þet ne byeþ naȝt i-diȝt to god : þou his lyst. Vor þou sselȝt ywyte / þet al þane time / þet þou ne þengst naȝt a god : þou hise sselȝt rekeni uor naȝt. þet zayþ an halȝen. þet is to onderstonde / huanne þou ne þengst / bote to ydelnesse of þinge / þet ne is ydiȝt / ine none maner to god. And uorzoþe he liest grat þing / þet liest his time / zuo zayþ senekes. uor he lyst þe guodes þet he ssolde do / ine zuo moche time / ase he lyst ine þe playes / and ine ydelnesse. and þet ne is naȝt wyþ-oute zenne / to liese þane time / in queade wones. Vor god wile acsi rekeninge / ate daye of dome. þis zayþ saint anselm. And þeruore me ssel alneway wel do / and wel bezette þane time / ine guode workes / ase moche / ase me may / þer-huile þet he leueþ. uor þe time is ssort / ase zayþ þe writinge. ne non ne wot / hou longe he hit ssel habbe. uor non ne wot / huanne he ssel sterue / ne huanne he ssel paci.

An oþer may zigge. 'Yef lit were suo / þet alle dajes ine þe yeare were messedajes / and y-hote hyealde be holy cherche. huo þanne ssolde eryl / and zawe. ripe / and mawe. and oþre erpliche workes to done / huer-by men ssolle libbe?' þerne ansuere ich lete to ham : þet betere conne ansuerie / þanne ich. Huo þet wyle þanne loki þe festes / ase he ssel : he him ssel loki to done þing / þet to gode ne is naȝt likinde / ne to his halȝen. and wel to bezette þane time / in god to bydde / herie / and þonki of his guode. y-here his sermons / and onderstonde to alle guode workes. Alsuo / huanne at cherche / man him ssel habbe / wel oneste / and do worþssipe / an reuerence / to god. and to his halȝen / uor þe stede is holy / and is y-zet / to bidde god. naȝt uor to iangli / uor to lhezze / ne uorto truffly. þanne oure sire zayþ. 'Min hous / is hous of bene.' and þeruore me ne ssel oþer þing do / ne zigge : bote þet hueruore hit is y-zet. þis zayþ saynt austin. þe ilke þet ssel come to-uore þe kinge inc his chombre / uor zome

grace to bidde / he him loki wel to zigge þing / þet
 naȝt ne liki þe kinge. Wel more he him ssel loki / þe
 ilke þet comþ to cherche / þet is godes chombre / and
 godes hous / to done / and to zigge / to-uore god / and
 to-uore his angles / þing þet him ne liki. God nele
 naȝt þet me maki his hous marcat / ne hoþe / huerout
 he wreke / þo þe zyalde / and boȝte / ine þe temple. uor
 he nele / þet me maki uorewerdes / ne noyses / ne
 nyedes seculeres / þerinne. ac rapre wile / þet me on-
 derstonde / to bidde god deuouteliche / and him herie /
 and þonki of al his guode. Þer me ssel wyþ-clepie his
 herte to him / and do al out / alle seculere niedes.
 yemere þoȝtes. and þenche an his sseppere / and ane
 his guode guodnesses þet god him heþ y-do. and him
 deþ communliche. recordi his zennes / and his lackes /
 and him-zelue mildi / to-uore god / and bidde uoryeue-
 nesse / and grace / him to loki uram zenne. and
 bleuinge ine guode liue / al to þe ende. Þere ssole þe
 greate lhordes / and þe greate lheuedyes uoryete hare
 blisse / hare miȝte. hare dingneté. and hare heȝnesse.
 and þenche þet hi byeþ beuore hare demere / þet ssel
 his zette to skele / of þe guodes þet he ham het y-do.
 of þe dingneté / huer he his heþ y-zet. hou hi hit
 habbeþ y-used. and ham ssel yelde be hare ofgoinge.
 þeruore hi ssollen þer / ham moche mildi to god / naȝt
 glorifie hare heȝnesse / ne of hare uayre diȝtinge / ne of
 hare uayre robes / to þe uorbysne of kinge dauid / þet
 hedde uoryete his dingneté / þo he bed god / and on-
 worþede him-zelue / touore him. 'Ich am' he zede 'a lite
 werm / and no man.' and ine þet / he bekneu / his
 polemodnesse. his pourehede / and his uoulhede. Vor
 ase þe werm is uoul / and lite / þing onworþ / and wext
 al naked / of þe erþe / al-suo is man / uoul þing of
 him-zelue. uor huazne he yede / in-to þe exil of piſe
 wordle : naȝt he ne broȝte : ne naȝt ne ssel bere away.
 al naked he com : and al naked he ssel guo. Þanne

It is God's cham-
 ber and God's
 house, and we
 should say before
 Him only what
 is pleasing to
 Him.

Wherefore pray
 devoutly, and
 thank God for
 all His gifts to
 thee,

and think of His
 goodness to thee.

Pray for forgive-
 ness, and for
 grace to live
 holly.

In church great
 lords and ladies
 should lay aside
 their dignity,

and, like David,
 humble them-
 selves before
 God.

Man is like a
 worm,

naked and worth-
 less,

[Fol. 67. b.]

filth, a sack full
of dung, and
meat for worms.

Great ladies
should take pat-
tern by Queen
Hester,

and should leave
their fine robes
at home.

God is disgusted
with those who
rejoice in these
things, and desire
to please fools.

God is pleased
with a mild
heart and a pure
conscience.

Women should
come to church
with clean cloth-
ing and not
dressed above
their station.

They should be
meek and shame-
faced.

They should not
be too busy about
decking their
heads with gold
and silver,
for at church

saint bernard zayþ. 'huet is man / bote uelþe / and a
zech uol of donge / wermene mete?' He is wel uoul an
stinkinde zed ine þe byetinge.¹ a zech uol of donge ine
his liue. mete to wermes / ine his dyape. Also þe
greate² lheuedyes / þet comeþ zuo idiȝt mid gold / mid
zeluer / mid stones of pris / and mid robes of grat cost /
to cherche be-uore god / hy ssolden nime uorbisne of
þe quen hester / þet dede of hire coustouse robes / and
hire oþre agrayþinges / þanne hi com to cherche / to
bidde god / and hire to loȝy / and bekneu hare poure-
hede to-uore god / and zayde to god. 'lhord þou wost
þet ich hatie þe toknen of prede / and þe blisse of
agrayþinges / and of ioyaus / þet me behoueþ do / ope
mine heauede ine grat wlatiynge.' Vorzoþe / and zuo
heþ god grat wlatiynge / to ham / þet ine þise þinges
habbeþ blisse / and ham agrayþeþ / ham uor to ssewy /
and to paye þe foles. God ne heþ naȝt to done mid
zuyche payinges / ine his cherche. ac of milde herte /
and of clene inwyt. Zainte pael tekþ riȝt wel / hou
þe guode wyfmen / ham ssolle agrayþi / huanne hi
comeþ to cherche / to bidde god. He zayþ þet hi ssolle
habbe clenliche cloþinge / wyþ-oute to moche. þet is to
onderstonde : be þan þet þe wyfman is. Vor þet / þet
is to moche ine one wyfman / ne is naȝt to moche ine
anopre. More behoueþ to ane kuene / þanne behoueþ
to ane borgayse / oþer to ane simple wyfman. Efter-
ward he tekþ / huiche byeþ of simple zizþe. þet is to
zigge / milde / and ssamueste / naȝt þe bolde / ne þe
naȝt ssamueste / ase byeþ þe fole wyfmen / þet guoþ
mid stondinde nhicke³ / ase herte ine launde / and
lokeþ azide / ase hors of grat cost. Efterward / he
nele naȝt þet hi bi to bysi / of hare heaueden to agrayþi
mid gold / and mid zeluer / and mid precieuse stones.
And he wile yet eft / þet at cherche / þet hi habbe /

¹ For 'beyetinge.

² MS. *gretate*.

³ MS. reads *nincke*

hare heaueden y-wreze / zuo þet non ne bi ine kuedo
 þoʒtes uor ham. and þet hi ne yeue none enchesoun /
 to þenche quead / to ham / þet hise ysyeþ. Ac hi
 sollen bi ydiȝt¹ ase he zayþ / ase guode wyfmen / þet
 sseaweþ þe guodnesse of hare herten / be guode dedes /
 and þeruore zayþ saynt Ambroyse. 'Huo þet wyle by
 yherd ine his benes : he ssel do away uram him / alle
 tokenen of prede / and he ssel bouze to god / be zoþe
 boʒsamnesse / uor to sterie god to merci.' Vor ase he
 zayþ. ' prouduol cloþinge / ne wynþ naȝt of god. ac yefþ
 encheisoun / euele to deme / of þan oþer of hire : þet hit
 berþ.'

their heads should
 be covered.

[¹ MS. *ydiȝt*]

He who desires
 his prayers to
 be heard, must
 put away all
 tokens of pride.

Nou ich þe hadde y-ssewed / þri þing / þet ssol by
 ine bene. becaue. hope. and deuocioun. Ac to þan þet
 þe bene / by parfitliche licuol to gode / and worþi to
 bi y-herd : hit behoueþ / þet uerþe þing. þet is þet him
 behoueþ / tuo wyngen / þet hit bere touore god. þise
 tuo wyngen / byeþ : uestinge / and elmesse. þeruore /
 þe angle zayde to tobye. þe bene is guod : huarne hi
 heþ mid hire / elmesse / and uestinge. and wiþ-oute
 þise tuo þinges : bene ne may naȝt / vly to gode. ac
 zenne amerþ and him wiþdraȝþ ayen. þeruore þou ssel
 y-wyte / þet ine tuo maneres is bene amerd / ase zayþ
 ysaye. Vor þet me ne let naȝt euele to done. And
 þeruore / þet me nele uoryeue / his misdedes / ne his
 euele ywyl. Vor alsuo ase þe smeryeles / ne is naȝt woþ /
 to hele þe wonde / ne non oþer þing / þer-huile þet / þet
 yzen is perinne : alsuo hit ne is naȝt worþ / ne naȝt ne pro-
 fiteþ þe bene / to him þet hit zayþ : þer huile þet he is /
 ine dyadlich zenne. ne ase longe ase he heþ / quednesse
 ine his herte. And þeruore zayþ þe profete. 'Arere we
 oure herten / and oure honden to god / þet ophebbþ
 oure benes be guode workes.' And þe apostel tekþ /
 þet me arere / clene honden in bene. Þe clene
 honden / þet byeþ þe clene benen / þet byeþ y-do ine
 clene inwyt. Vor God ne yherþ naȝt þe bene / þet

Two wings are
 needed to bear
 the prayer to
 God.

They are fasting
 and alms.
 Without these it
 will not fly to
 God.

[Fol. 68. a.]

In prayer there
 must be no ill-
 will in the heart.

Therefore saith
 the prophet,
 "Raise we our
 hearts and our
 hands to God that
 upheaveth our
 prayers by good
 works."
 The clean hands
 are the clean
 prayers.

God will not listen to prayers from a filthy soul, that is, from those with bloody hands. They have bloody hands who ill-use the poor.

They eat bloody morsels, for which they shall pay hard scot in the other world.

He who will be heard, must not come before God empty-handed,

but must bear a present of good works.

We read in the gospel that the gate was shut against those maidens whose lamps were empty. God hears those that have their lamps full of oil,

that is, whose hearts are full of pity.

Prayer thus

comþ of inwyt uol of uelþe / and of zenne. þanne he zayþ be þe profete. 'Huazne þe multepliest þine benes : ich nelle none y-here. uor þine honden byeþ al blodý.' Huo byeþ þo / þet habbeþ þe honden blodi : bote þo / þet be-uleaþ þe poure uolk / þet byeþ onder ham / and benimeþ ham hire guodes be strengþe ? Hy habbeþ hare honden al uol of blode / of þe poure. uor hi benimeþ ham hare lyf / and hare sostir. once / be hare couayti-e and be hire roberie. and makeþ þe greate to mochel-hedes / and eteþ þe blodi snoden. Huerof hi ssolle paye hard scot / ine þe oþre wordle / bote þe writinge ne lyeþe / þet zayþ. þet god wyle acsi / þet blod of þe poure : of hare honden. þanne hit behoueþ þet hi yelde : oþer þet hi hongí. Vor ase me zayþ : 'oþer yelde : oþer hongí.' And þeruore god ne yhyerþ naþt zuich uolk / uor hi ne byeþ naþt worþi. Huo þet wyle þanne by yherd : ne come naþt beuore god / mid zuorde adraze / and mid blodi honden / ne ydel honden. þet is to zigge : in wyl to zenezi / ne mid lac of outrenþe / ne ydel of guode workes. uor þus zayþ oure lhord ine his spelle. 'þou ne sselst naþt sseawy þe / beuore me : ydel-honded.' þe ilke comþ to-uore god / mid ydelo honden : þet comþ him to bidde / wyþ-oute makiyng of þesont to god / of guode workes. uor ayens þan / ha sset his gate : þet him bit / and naþt ne brengþ. Of þisen we habbeþ ane uorbisne / ine þe godspelle / þet zayþ. þet þe gate wes y-sset / aye þe fole maydines / þet hedden hare lompen ydel. and god ham zede. 'ich ne knawe you naþt.' þet is to zigge : 'ich not huo ye byeþ.' Vor god ne knauþ bote þo : þet him trewliche serueþ / þet habbeþ hare lompen uol of oyle : ase hedden þe wyse maydenes. þet is to zigge : þet habbeþ hare herten uol of pite / and hit sseweþ be guode dedes. Zuich uolk he y-herþ / and to zuiche uolk he openeþ his gates / uor he onderuangþ / blepeliche hare benes.

Nou ich zigge þanne / þet bene þet is yssored mid /

þise uour poss[t]es / ase ich hadde beuore yzed : ys wel
 mihtuol be-uore god. uor he ssel hadde lytliche of him / al
 þet he heþ niede / by hit to þe bodie / by lit to þe zaule /
 ase wytnesseþ þe writinges. þanne saint Iacob zayþ. þet
 mochel is worþ bene of guod man. uor hi is worþ uor to
 hele þe zike / of bodie / and of zaule. Huerof him-zelf
 zede. yef he is ine zenne : hit ssel him by uory[e]ue. þe
 writinge zayþ. þet Moyses ouercom amalec / and al his
 ost / naht be uirt : ac be his holy biddinges. uor ase
 zayþ an holy man. more is worþ an halzen / and may
 biddinde : þane uele þousond of zenezeres : uirtinde.
 þe bene of a guod man / openeþ þe heuene. hou ssolde
 he / bote ouercome þe wyckede iue. erþe. A guod ald wyf /
 porchaceþ more of heuene / ine one-lepi oure biddinde :
 þanne ssolde do / a þouz. and knyztas / of þe londe in lang
 time / be hare armes. And þeruore hit is guod / to zeche
 þe benes of guode men. and specialliche of men of re-
 ligion / þet byeþ to-gydere / god uor to serui / and uor
 to bidde uor ham / þet doþ ham guod. Vor yef þe bene
 of ane guode manne / is moche worþ be-uore god / ase
 zayþ þe writinge : more is worþ / and may : þe bene /
 of uele guode. Vor ase zayþ an halzen. Hit ne may
 naht by / þet þe bene of uele guode men : ne is y-herd.
 þe benes of a couent / byeþ rapre yherd of þe abbotte :
 þanne þe bene of ðne moneke. alsuo yherþ god rapre þe
 benes of þan þet byeþ to-gidere him uor to serui. þanne
 he zayþ ine his spelle. ' yef tuo of ous / oneþ ham to-
 gidere / me uor to bidde : Al þet hi biddeþ / mine
 uader : [he] ham wile do.'

shored with
these four posts
is powerful before
God.

The prayer of a
good man is able
to heal the sick-
ness of soul and
body.

Moses overcame
Amalec by
prayer.

[Fol. 68. b.]

The prayer of a
good man openeth
heaven.

Wherefore it is
good to seek the
prayers of good
men.

The prayers of
many are more
effective than the
prayers of one
man.

The prayers of a
convent to the
abbot are sooner
heard than the
prayer of one
monk.

ÞE ZEUE BOZES / OF CHASTETÉ.

Nou ich hadde yzed þe zeue stapes / huer-by cliff /
 and wext / and profiteþ / þet trau of uirtue / and of
 cha[s]teté. Nou behoueþ to zigge / of þe bozes / of
 þise trawe / þet byeþ zeuen. be þe zeue states / of þe
 stapes of uolke / þet byeþ ine þise wordle.

The seven boughs
of chastity.

The seven
boughs of chastity,
are seven states
of men in this
world.

The first state is of those that are whole of body, and have well kept their maidenhood. In marriage one shall observe chastity of heart and of body. Children should have good guardians,

lest they be married by foolish companions.

Children should be chastened and taught while young to practise good manners.

Such form as the sive takes at first it evermore keeps.

The other state is of them that have lost their chastity.

[¹ So in MS.]

[Fol. 69. a.]

Even in this state chastity should be observed by having a fast purpose to abstain from sin, and the flesh

þe uerste stat / is of þan þet byeþ yhole of boilie / and habbeþ wel yloked hire maydenhod. Ac alneway / hi ne byeþ naȝt y-bounde þerto / þet hi ne bi ine mariage. Ine þet stat / me ssel loki chastete / þet is clenness of herte / and of bodie. þeruore þe children of riche men / ssolle habbe guode lokeres / and oneste / þet hi by be-zide ham / and þet hi bi diligent ham wel to teche / and loki uram zenne / and uram kueade uelazrede. Vor þe fole uelazredes / amerreþ ofte children and hare to[c]hinge þet kueade uolk / þe wordes of kueadnesse / of ribaudie / þe fole takinges / and inhoneste ine zenne of lecherie. and oþerhuil of þo lecherie / þet is aye kende. þerof anoþre time we habbeþ yspeke ine þe chapitle of uices. an þeruore hit ne behoueþ naȝt to reherci. uor þe ilke kende ne is naȝt uayr. And þeruore me ssel þe children chasti / and wel teche / and bi bezide ham þerhuile þet hi byeþ yonge. And wonye his to hyealde þe guode techinges. Vor ase zayþ salomon. 'þet child lyernerþ ine his yeȝeþe : he hit wyle healde ine his elde.' And þe filozofe zayþ. 'Hit ne is naȝt lite þing / to wonie guod / oþer kuead / ine his yeȝeþe.' Vor ase me zayþ. 'Huo þet tekþ colte endaunture : hyalde hit wyle þerhuyle hit ilest.' Zuiche fourme ase þe sso takþ ate ginnynge : he halt euremor ine þet stat. þanne heþ chasteté nyede of guode lokinge. uor oþerlaker hy ssel zone by uorlore.

þe oþer stat is of ham þet bieþ naȝt clene of bodie / and habbeþ hare chasteté uorlore / and hare maydenhod / er þan hy weren euerte¹ ymarissed / ne y-bounde mid bende. huο may ham wyþnyme uorte bi y-marissed. and alneway hy byeþ y-ssriue and uorþenchiȝde of hare zennes. Ine þo stat me ssel loki chasteté. Vor huο þet is ine þet stat : he ssel habbe uest porpos / and wyl / þet neure mor ne ssel ayen yerne to þe zenne of his bodye. ac rapre he him ssel loki be his miȝte. wyþ-oute þet / þet he him moȝe marissi yef he wyle. And huο

þet wyle ine þet stat loki his chasteté : hit behouþ þet he defouly and chasti his uless be hardnesse of uestinges / and be penonces. þis is þe oþer boꝝ of þise trawe.

should be rendered chaste by severity of fasting, and by penances.

þe þridde is of ham þet byþ y-bounde be mariage. ine þo stat me ssel loki chastete / out-ynome þe dede of spoushod. Vor hi ssolle loki hare bodi þe on to þe oþre klenliche and troweliche / wyþ-oute do onriht : þe on to þe oþren. and þet aceþ þe laze of spoushod. þet þe on bere to þe oþren laze and trowþe of his bodie. Vor þerhuyle þet hy byþ y-uestned to-gidere be spoushod þe on to þe oþre / hi byþ o body / ase zayþ þe writinge. and þeruore ssel þe on louye þe oþren / ase him-zelue. Vor ase hi byþ on body. hi ssolle by on herte be trewe-loue / ne nanmore ham to-dele / be herte ne be bodie þerhuile þet hi libbeþ. þeruore hi ssolle loki hare bodyes clene. and chastliche out-ynome þe dede of spoushod. and þeruore zayþ zay[n]te paul. þet þe wyues ssolle louie hare lhordes / and worssipie. and deuouteliche by chast and sobre. chaste to loki hare body urain oþren þanne of hare lhordes. sobre ine mete and ine drinke. uor to moche drinke / and to moche ethe : is grat aliztinge to þe uere of lecherie. Alsuo ssel þe man loki his body clenliche þet he ne yeue hit nazt to oþre wyfmen / bote to his. Spoushod is a stat þet me ssel wel klenliche / and wel holylyche loki uor manie skeles. uor hit is a stat of greate autorité. uor god hit made ine paradis terestre ine þe stat of clenness. erþan man hedde y-zenezed. And þeruore me ssel hit holyliche loki / uor þane skele þet god hit made / and uor þane stede huer hit wes ymad. Efterward / hit is a stat of greate digneté. uor god wolde by bore of wyfman yspoused. þeruore þe mayde marie made of spoushod hire mentel : hueronder wolde by godes zone bi y-conceyued / and y-bore. Under þo mentle wes y-hole urain þe dyeule / þe priuite / and

The third state comprehends those bound by marriage. They should keep their bodies in purity and truth, the one towards the other.

For man and wife being bound by marriage are one body,

wherefore they shall be of one heart by true love.

Wives shall love their lords, and be chaste and sober.

Chaste in their bodies and sober in meat and in drink.

The man shall not give his body to other women.

Marriage is a state of great authority, and was ordained in Paradise.

It is a state of great dignity. For God was born of an espoused woman.

Under her mantle
was the secret of
the soul's help
hidden from the
devil.

It is a holy state,
being one of the
sacraments;

so what was before
deadly sin, be-
came no sin in
marriage.

He hath great
merit who may
do the deed of
marriage without
sin.

The deed of
spousehood may
be sinless first
when one desires
to beget children
to serve God.
Secondly, when
the one yieldeth
to the other his
debt when he
asketh it.

[Fol. 60. b.]
The one hath a
right in the
body of the
other.

Thirdly, when it
is done to keep
away lechery from
his wife.

In this there is
no sin, but rather
merit.

þe red of oure scele / and of oure helpe. þe uore þanne
me ssel hit worþssipie and clenliche loki. Efter þet me
ssel hit loki holyliche / uor his holynesse.¹ uor hit is on of
þe sacramens of holy cherche. and betokneþ þe spoushod
þet is be-tuene holy cherche : and Iesu crist and betuene
god / and þe zaule. þanne þet stat of spoushod is zuo
holy and suo honeste: þet þe dede þet wes dyadlich zenne
out of spoushod / is wyþ-oute zenne ine spoushod. and
naȝ onlepiliche wyþoute zenne: ac hit mai by to merite
uor to wynne þet lif wyþ-oute ende. And þou ssel
wyte þet ine þri cas me may do þe dede of spoushod
wyþ-oute zenne. and he mai habbe grat merite ase to þe
zaule.

þe uerste cas is huarne me deþ þe ilke dede ine
wylle uor to habbe child to serui god. uor ine zuiche
onderstondinge wes uerst spoushod yzet. þe oþer cas
is: huarne þe on yelt to þe oþre his dette / þanne he
hit akseþ. and þerto ssel sterie dom: þet yelt to echen
his riȝt huarne he hit akseþ and bit be mouþe / oþer be
tokne ase doþ þe wyfmen þet byeþ sсамuest zuich þing
uor to acsi. þe ilke þet uorzakþ þane oþrene þet acseþ:
zeneȝeþ.² uor he deþ him wrang of his oȝene þinge. uor
þe on heȝ riȝt ine þe bodie of þe oþre. Ac he þet acseþ
þet he ssel: he deþ wel and arizt. huarne he hit deþ ine
þo onderstondinge he ofserueþ auoreye gode. uor riȝt
him diȝt þerto / and naȝt lecherie. þe þridde cas is
huarne me hit acseþ his wyue of þo dede / uor to loki
hire uram zenne. nameliche huarne he yziȝþ þet hi is
zuo sсамuest / þet hi nolde neuremo acsi hare lhorde of
zuiche þingge. and yleþ þet hi ssolde ualle bleþeliche
in-to zenne / oþer liȝtliche bote yef me hire ne acsede.
Huo þet ine þo onderstondinge / yelt / oþer acseþ zuiche
dette: he ne zeneȝ[eþ] naȝt ac raþre ofserueþ auoreye
god. uor pite him stereþ þet to done. Ine þise þri cas /
ne is no zenne ine þe dede of spoushod.

¹ MS. *holynesse*

² MS. *zeneȝȝ*

Ac ine oþre cas me may zenezi / oþer liȝtliche / oþer dyadliche. and specialliche ine þri cas. þe uerste is. huanne me ne zekþ ine zuich dede : bote þe lecherie and his löst. and ine þo cas me may zenezi / liȝtliche / and deadliche. Liȝ[t]liche / huanne þe lost ne paseþ naȝt þe markes / ne þe zetnesses of spoushod. þet is to zigge / huanne þe lost is zuo y-led mid scele / þet þe ilke þet is ine þet stat nolde naȝt þet þing do : bote ine hiis wyue. Ac huanne þe lecherie and þe lost is zuo grat ine his wyue þet scele is y-blent / and ase moche wolde do he ine hire : þaȝ hy nere naȝt his wyf : ine þet cas is þe ilke zenne dyadlich. uor zuich lecherie geþ ouer þe markes of spoushod. huerof god him wreþeþ ofte to zuiche uolke / and yefþ oþerhuil grat miȝte to þe dyeule ham uor to slea / ase me zayþ of saren¹ raguelis doȝter / þet wes yonge tobies wyf. þet hedde y-het zeue housboundes / þet alle were y-slaȝe of þe dyeule : þe uerste niȝt þet hi wolden ligge by hire. þeruore þe angel zayde to tobyen þet hise ssolde hadde to wyue. 'Ich þe wyle zigge' he zayde / 'ine huet uolc þe dyeuel heþ myȝte / ine þan þet doþ out god / zuo out of hare herten / and of hare þoȝtes. þet ne yeueþ ham naȝt / bote to hare lecherie to uoluelle / ase an hors deþ. oþer a mule.' and þeruore ham beniuþ god oþerhuil hare frut / zuo þet hi ne moȝen hadde no child. Yet hi moȝe zenezi dyadliche ine anoþre manire. þet is to wytene / huanne þe on deþ aye kende / and oþerlaker þanne kende of man acseþ / ne laȝe of mariage acseþ / ne oueryernþ. zuich uolk zenezep more gratliche / þanne oþre beuore yzed. Ac þo þet in hare spoushod lokeþ þe drede of oure lhorde / and lokeþ klene hare spoushod ase hit is yset. zuych uolk payeþ god.

þe oþer cas huer me may zenezȝ be spoushod / is huanne man geþ to his wyue ine time þet he ne ssolde naȝt guo. þet is huanne hi is ine þe ziknesse þet wyf-men habbeþ communliche. zuo þet he his naȝt ne spareþ

On the other hand, one may sin in three cases. The first is when one seeketh only to satisfy lusta.

The sin is venial if it is temperate,

otherwise it is deadly.

With such sin God is exceedingly wrath.

[¹ saren']

The devil hath power over those who give themselves up to their lusts,

as a horse or a mule.

Those that in marriage have the fear of our Lord, please God.

The other case of sin in "spoushood" is when a man goeth to his wife in a time that he should not go.

God hath forbidden this improper fellowship, for in such state are oft begotten the crooke-l, blind, lepers, deaf, dumb, &c.

[Fol. 70. a.]

Also they shall abstain from the deed in holy times such, as in great and solemn feasts,

and in times of fasting appointed by the church.

Also when the woman lieth in childbed, or is near her time.

Kings, earls, and barons, have at such times their chambers to themselves, or they go to their castles, and therefore they have such fair children.

The elephant will not dwell with his wife while she is with child.

huazne he wot þet hi is in zuich stat. zenezep gratliche and uor þan þet god uorbyet / þet man ne hadde uelaz-rede mid his wyue. ine zuich stat / and uor þe peril of his children. Vor ase zayþ saint gregorie. ine zuych stat byep ofte beyete þe crokede / þe blynde / and þe mezels. þe dyaue / þe doumbe / þe ssornede¹ / þe scallede. and men and wyfmen þet habbeþ oþere zyknnesses in hare bodie þanne hi comeþ to manhod ase goutes / and beles. and oþre ssrewede eueles. þeruore þe wifman ssel wel zigge to hire lhorde huazne hi ys ine zuych stat / þet he abyde. and hi alsuo abyde : þerhuile hi is ine þe ylke stat. Alsuo hi ssollen to-gidere spari uram þe dede of spoushod : ine holy times / ase ine greate festes and solemnes / to yeue ham-zelue þe betere god uor to serui. Alsuo ine times of uestinge of holy cherche hi ssolle abide mid þo dede. nazt uorþan þet hit by zenne zuych þing to done ine zuiche time. and ine zuiche onderstondinge me may hit do. Ac oþerluil hit is þet me ssel abide / þet me moze hit do wyþ-oute zenne : uor betere to hadde of god þet me him bit / ase zayþ saynt austin. Alsuo ine time þet þe wyfman lyp a chi[l]dbedde / oþer nyez uor to childi. he ssel him loki uram þe dede of spoushod / uor onestete / and uor peril þet mihte by. þeruore þise kinges / erles / barouns / and oþre lhorles habbeþ hare chambren be ham-zelue uram hare wyues ine zuiche time. oþer hi wendeþ to zzy hare kasteles / oþer hare oþre stedes. and þeruore hi habbeþ zuo uayre children and zuo cliene² of bodye. Me uint ine þe boc þet spekk of kende of bestes. þet þe elifans nele nazt wonye mid his wyue : þerhuile þet hi is mid childe. and man be scele ssel bi more antempred þanne a best. and þeruore he ssel more him-zelue ine þo stat þolye / and ine þo time. Ac alnewey / ich ne zigge nazt þet yef he deþ þe dede of spoushod ine þo time be guode cause / and ine guode onderstondinge / huerof god is demere yef hit is zenne.

¹ Looks like *ssorned* in MS.

² MS. *chene*

þe þridde cas is / huerine me may kuedliche zenezi
 ine his spoushod : is. ine holy stede. uor ine holy stedes
 ase ine cherchen þet byeþ apropred uor god to bidde and
 hym seruy. me ne ssel naȝt do þe dede of spoushod uor
 worþssipe of þe stede. And huo þet ine zuyche stede
 ne lokeþ him naȝt þo dede uor to do : he zenezep uor þe
 scele of þe stede þet godes uless and his blod byeþ
 y-sacred inne. uor zuich þing mai by zenne in one stede /
 and ine one time : þet ne is no zenne ine oþre. þe¹ uerþe
 stat is of ham þet habbeþ yby ine spoushod : ac dyap
 heþ to-deld þe on uram þe oþere. And þe ilke þet is
 ybleued ine lyue he ssel him loki chastliche ase longe
 ase he is ine þe stat of wodewehod. þet is a stat þet
 zaynte paul prayzeþ moche / þet zayþ to wodewon. ' huo
 þet guod is : he him hyealde ine þet stat. and yef hit
 him naȝt ne lykeþ : he him wyui. Vor betere and
 more holy þing is to wyui : þanne him-zelue berne.' þe
 ilke bernþ / þet to zenne graunteþ. Vor he zet his
 herte be wylle and be wilninge to þe uere of lecherie.
 Ac more hit were worþ him to wyui / þanne himzelue
 of zuiche uere uorberne. and þet is to onderstonde of
 ham þet byeþ ine þe stat of simple wodewehod. naȝt of
 þan þet byeþ ine þet stat y-bounde be heste þet ne moȝe
 naȝt ham spousy / wyþ-oute deadlich zenne / efter þe
 beheste. Ac alneway yef þe beheste is simple / þet is
 to zigge / huanne hi is y-do priueliche / and wyþ-oute /
 solemneté. þaȝ hit by.zuo þet ha zenezi dyadliche / þet
 efter zuych ane beheste him spouseþ : alneway he may
 bleue ine his spoushod / yef þer ne is nou oþer destorb-
 inge. Ac he ssel do penonee / uor þe beheste. Ac
 huanne þe beheste is solempne / ase be hand of prelat /
 oþer be þprofession of religion. oþer be holy ordre / þet
 me heþ onderuonge / ase sudyakne / oþer dyakne / oþer
 prest. þanne þo² spoushod ne is naȝt. ac rapre lit be-
 houep / to dele þo / þet ine zuiche manyre / comeþ to-
 gidere / uor hi ne moȝe naȝt by soued ine zuych stat.

The third case is
 when the deed is
 done in holy
 places,
 that are set apart
 for the service of
 God.

[1 MS. þer]

Chastity shall
 be observed in
 widowhood.

It is better to
 marry than to
 burn.

He burneth that
 consents to sin.

They who are
 bound by vows
 to remain widows
 cannot marry
 without deadly
 sin.

[Fol. 70. b.]

If the behest is a
 private one,
 its violation
 demands pen-
 ance.

If the behest be
 solemn, as by the
 hand of a pre-
 late,
 [3 We may read
 þe ?]
 the sin is deadly,
 and the marriage
 must be dis-
 solved.

The turtle dove teacheth us to keep the state of widowhood.

Three things belong to this state.

1. The fellowship of suspected persons should be avoided.

St Paul reproves young widows for being idle,

and fond of gossiping in the houses of others.

2. God should be devoutly served,

as one readeth of Anna, the good widow who served God in the temple day and night.

3. Sharpness of meats by which lust may be quenched.

The heart is drowned in the water of lusts of this world.

The clothing of widows should be humble.

They should imitate the example of Judith,

To loki þet stat of wodewehod / me ssel sterie þe uorbisne of þe turle. Vor ase zayþ þe boc / of kende of bestes. efter þet þe turle heþ ylore hare make : hi ne ssel neuremo / habbe uelazrede / mid oþren. ac alneway he is one / and be-ulyzt / þe uelazrede of oþren.

þri þinges belongeþ moche / to ham þet bycþ ine þe stat / of wodewehod. þe uerste is him-zelue kepe / and priueliche bi ine his house. nazt uor to uolzy þe uelazredes suspiciouses. þerof we habbeþ uorbisne of Iudit / þet wes wodewe / and hi wes a uayr wyfman / of huam me ret ine þe wrighte. þet hi hild hare ine hare boure be-sset mid hare maydenes. Huerof zaynte paniel wyþ-nimþ þe yonge wyfmen wodewen / þet were ydele / and bysye to guonne / an to comene / ganglind / and to moche spekiinde. ac bisset hy ssollen by ine hare house / and yeue ham guode workes to done / ase saynte paul tekþ.

þe oþer þing is / yeue ham to bidde god. and bleþeliche bi at cherche ine deuocion / and ine tyares / ase me ret ine þe godspelle of saint luc. þet þe ilke guode wodewe / þet hette anne / þet hy ne to-delde hire nazt / uram þe temple. and seruede god nizt / and day. ine benes and ine uestinges.

þe þridde þing is / ssarpnes of metes. Vor ase zayþ saint bernard. pys spilþ ine lostes. alsuo ase he spilþ ine þe wetere / þet zuo longe he may by þer onder : þet he lyst þet lif. Non ne may habbe his heued. þet is his herte / longe ine þe wetere / of lostes of piso wordle / þet he ne ssel lyese þet lyf / þet is þe grace of þe holy gost. be huam þe zaule leueþ ine god. To þo stat belongeþ : ase loze cloþinge. nazt proud / ne bisiuol / to þe uorbisne of iudit. þet let hire uayre robes / and hare riche agrayþinges / þo hire lhord wes dyad. and noni cloþinge of wodewehod / onworþ / and loz / and more wes tocn of weþinge / and of zorþe : þanne of goye. and of ydele blisse. þeruore þet hi ledde chastet / and hi

hit wolde loki al hare lif. Hy hire ssredde mid þe here / and ueste eche daye. and hi wes uayr / and yong / riche / and wys / ac guodnesse of herte / and loue of chasteté : hit hire dede do. And þus ssel libbe : þet wyle loki chasteté ine þo stat. þis is þe uerþe boȝ of þise trawe.

who clothed herself in hair and fasted each day.

ÞE VIFTE BOȝ OF CHASTÉTÉ.

þe uyfte boȝ of þe trawe of chastete : is maydenhod. and þet is þe uyfte stat / of ham þet lokeþ / and habbeþ alneway lokinge / and byeþ alneway ine wylle / to loki al hare lyf / hare bodyes yholliche / wyþ-oute enye corrupcion / uor þe loue of god. þis stat is moche to alowe / uor his dingneté / uor his uayrhede / and uor his guodnesse. Vor his digneté : uor þet stat makeþ þane þet hit wel lokeþ / anlyke to þe angles of heuene / ase ziggeþ þe halȝen. Ac þos moche habbeþ þe maydines more þanne þe angles. uor þe angles libbeþ wyþoute ulesse : ac þe maydines habbeþ ouercominge of hare ulesse. and hit is grat wonder þet hi lokeþ zuich ane fieblene castel / ase hare fyeble body / aye zuch ane strangne uend / ase is þe dyeuel of helle / þet alneway zecþ ginnes / huerby he may nime þane castel uor to robbi þet tresor of maidenhod. þet is þet tresor / huerof oure lhord / spekeþ ine his spelle / þo he zede. þet 'þe kingriche of heuene / is anlycned / to þe tresor / þet is y-hed / ine þe uelde.' þet tresor y-hed ine þe uelde : is maydenhod y-hed ine bodie / þet is ase a ueld / þet me ssel erylle / mid penonce / and zawe mid guode workes. þet tresor is anlikned / to þe kingriche of heu[e]ne / uor þet lif of maydines / is anlycned to þe liue of heuene / þet is þet lyf of angles. Huer-of oure lhord zayþ ine his spelle. þet ine þe oprisinge / ne ssel by non spousynge / ase þer is hyer. ac hi ssollen by ase þe angles of heuene.

The fifth bough of chastity.

The fifth bough of the tree of chastity is maidenhood (single life).

[Fol. 71. a.]

This state is much to be praised for its dignity, beauty, and its goodness.

For its dignity—for those in this state are like to the angels.

The devil is always trying to take the castle for to steal the treasure of maidenhood.

Christ speaks of it as the treasure of the field.

The field is the body, which should be eared with penance and sown with good works.

Efterward þet stat is to praysy / uor his uayrhede.

For its beauty—it

is the fairest
state on earth.

Solomon associ-
ates brightness
with chastity.

Sinless
chastity is fair
and bright above
other virtues.

[*MS. Akende*]

Maidenhod is
the white robe
wherein a spot is
sooner discovered
than in any other
cloth.

It should be pre-
served from filth,
blood, and fire.
The filth is the
covetousness of
the world.

None may please
God who seek
to please the
world, that is,
God's foe.

[*So in MS.*]

One sign of
pleasing the
world is the
decking of the
body.

[*Fol. 71. b.*]

Fairness without
is often gained
by the loss of
purity within.

uor þet is þe uariste stat þet is ine erþe / madenhod
clenliche yloked. Huerof salomon zayþ ine his boc of
wysdome. 'O.' zayþ he / 'huet is uayr chasteté / kenrede
mid briȝtnesse.' he zet riȝt wel briȝtnesse mid chastete.
uor þanne is uayr c[h]asteté / and maydenhod / huanne
he is briȝt be guode liue / and oneste. Ase þe briȝt-
nesse of þe zonne makeþ þane uayre day : alsuo þe
briȝtnesse of grace / and of guode liue : makeþ þe
maydenhod uayr / and likinde¹ to god. Huerof saynt
Ierome zayþ / þet mochel is uayr and briȝt / to-uore
þe oþre uirtues / maydenhod. huanne hi is wyþoute
lac / and wyþoute uelþe of zenne. Vor huo þet is yhol
of bodie / and uoul ine herte : is ase þe berieles yhuted /
þet is uayr wyþ-oute : and wyþ-inne uol of stench.
Maydenhod is þe huite robe / huerinne þe spot is uouler
and more zzyenne / þanne in anoþer cloþ. þet ssel by
wel yloked uram þri spottes. uram hor. uram blod. an
uram ver. þise þri spottes be-ueleþ moche þis huite
cloþ. þe spot of hor : is þe couaytise of þe wordle / þet
ne ssel naȝt by ine his herte / þeþ wyle queme god ine
þe stat of maydenhod. uor non ne may y-queme god /
and to his yuo / ase zayþ sainte gregorie. And þe ilke
him sseweþ / þet he ne is naȝt godes vrend : þet wyle
kueme þe wordle / þet is godes uend. þeruore saint
Ion zayþ / þet 'huo þet wyle by urend to þe wordle : he
ssel by uend to god.' and sainte paul zayþ. 'yef ich wylle
queme to þe uolke of þe wordle : ichc² ne ssel naȝ[t] by
Iesu cristes seriont.'

O toene / þet me wyle kueme þe wordle is : þe
agrayþinge aboute þet body. uor non ne wolde neure
mor zeche / uairhede / ne bishode of robes / ne of
agrayþinge : bote yef he ne wende to by yzoȝe of þe
uolke. Ac huo þet wile zeche zuich uayrhede wyþ-oute :
he lyst þe uayrhede wyþ-inne / huer-by me kuemþ god.
þeruore saynt bernard zayþ to ham þet zechiþ þe
coustouse robes / and þe uayre agrayþinge uor to kueme

þe wordle / and ham uor to ssewy. 'þe doȝtren' he zayþ
 'of babilonie / þet is of *confusion* / zecheþ hire blisse /
 and hit ssel wende ham in-to *confuzion* / and to ssaame
 eurrelestinde / bote yef hi ham ne wytie' 'Hi ham
 cloþeþ' he zayþ / 'mid pourpre / and mid uayre robes /
 and costuolle / and onder þe uayre robes / is ofte þet
 inwyt / poure / and naked. And hi hise alizteþ wyþ-
 oute / mid stoness / and mid broches of gold / and of
 zeluer. Ac hi byeþ ealde / and uoule / beuore god /
 þe kueade þeawas.' Ac saint bernard zayþ / and speķþ
 of ham þet zuo ham sseweþ / ine wykkede onderstond-
 inge / and doþ more þanne hare stat aceþ. Ac al þe
 blisse of þe kinges doȝter of blisse / ase zayþ dauip / is
 wyþ-inne / ine holy inwyt / and ine uayre uirtues huer
 þer ne is no couaytise / bote uor to kueme god. And
 þos þe spot of þe hore : ne beuelþ hit naȝt.

Purple clothes
and rich robes
often hide a poor
soul.

All the joy of
the king's
daughter of bliss
consists in a holy
and undefiled
mind.

And þos ne ssel wytye in þet stat / uram þe spotte
 of blod. þet is of þoȝtes / and of ulessliche wylninges.
 Huerof saint Iorome zayþ. þet þe ilke maydenhod is
 sacrefice and ofringe to Iesu crist : þet ne is naȝt be-
 smetted ine herte mid kueade þoȝtes. ne ine ulesse : of
 lecherie. ase himzelf zayþ. 'Naȝt ne is worþ maidenhod
 of bodye : þer þet is uelþe of herte.' Ase þet frut ne is
 naȝt guod / þaȝ hit by wel uayr wiþ-oute / huanne hit is
 uorroted and wermethe.

The white robe
should be free
from blood,
and from fleishly
thoughts.

Maidenhood of
body is worthless
without purity of
heart.

Efterward he ssel him loki ine þet stat uram þe
 spotte þet comþ of þe uere. þet uer þet zengþ and
 bernþ ofte þe huyte robe of chastete / and of mayden-
 hod : is bleþeliche zigge / oper to lhesta wordes þet
 moȝe sterie to zenne. Vor ase zayþ zaynte paul / and
 eftzone we hit habbeþ aboue y-zed. 'þe kueade wordes :
 amerreþ þe guode þeawas.' And þeruore zayþ senekes.
 'loke þe uram uoule wordes þet ne byeþ naȝt honeste.'
 Vor huo þet him y[e]fþ to uoule wordes hi ham ssolle naȝt
 ssamie and afrounti / þet is te zigge / hi lyezeþ þe
 ssame / and ualleþ þe liȝtlaker in-to zenne. and þeruore

The robe must
be preserved from
the spot of fire.

Bad words mar
good manners,

they destroy
modesty.

and burn or singe
the soul.

Maidenhod is
like the lily, fair
and white.

St John the
evangelist was
the most beloved
disciple of our
Lord,
[Fol. 72. a.]

because of his
maidenhood.

Maidenhod well
rooted in God's
love,

is preserved from
temptation.

The flower of
maidenhood hath
six leaves.
The first leaf is
holiness and
purity of body.
[¹ *quote* in MS.]

The second leaf
is purity of heart.

huo þet wyle loki clenliche þane huyte kertel of maden-
hod : him behouep him loki uor to speke / oþer to
y-hiere wordes zuyche / huerof he may him bernæ /
oþer be-zenge. þe priuè cat bezengþ ofte his scin / and
zuo ne deþ naȝt þe wylde cat. Maydenhod amang þe
oþre uirtues is anlikned to þe lylve þet is wel unyr and
huyt. þeruore oure lhord zayþ ine þe writinge be
salomoznes mouþe. 'My lemman is ase þe lylve amang
þe þornes.' Oure lhordes lemman special is yloued /
þet lokeþ maydenhod. Vor þet is a uirtue huerby zaule
onderuangþ specialliche more loue / and þe fauour of
oure lhorde Iesu crist. þanne saint Ion þe ewangelist
þet wes mayde / wes amang þe apostles / þe meste
belouede of oure lhorde. and him ssewede oure lhord þe
meste tokne of louerede / ase hit sseweþ ine þe god-
spelle. And zuo ha wes ycleped amang þe oþre
decip[1]les : þe deciple / þet Iesu crist mest louede. naȝt
uorþan / þet he ne louede wel þe oþre / ac þane more
specialliche uor þe maydenhod. þis lilye flour lokeþ his
uayrhede amang þe þornes of uondi[n]gges of þe ulesse.
Vor þet uless is ase a donghel / þet ne carkeþ asemoche
ase is of him-zelue / bote þornes / and netlen. þet byeþ
kueade meniynge / þet ofte prekiþ þane gost. Ac þe
flour of maydenhod ne heþ hede of þo þornes. uor hi is
wel y-rooted ine godes loue / þet hire wereþ uram þe
þornes of uondiunge.

þis flour hit ssel hadde zix leues / and þry grayns
of gold aboue wyþinne. þe uerste lyaf is yholnesse /
and clenness of bodye. þet is to zigge / þet þet body
by y-hol / wy[þ]oute¹ uelþe of lecherie. Vor yef a mayde
were uorlaye be strengþe / and a-ye wyl : hi ne ssolde
naȝt þeruore lyese hare maydenhod / ne þe mede of
hare maydenhod. þeruore sainte lucie zayde to þe
tiront. 'Yef þou me beuelst aye mi wyl : my chasthede
hit ssel by me y-dobbed / ase to þe coroune of blisse.'
þet oþer lyaf is clenness of herte. Vor ase zayþ saint

Ierome. Naȝt ne is worþ to habbe maidenhod of
 bodye: þet heþ wyl to by y-spoused. He speķþ of þan
 þet habbeþ behote maidenhod. Vor huo þet heþ be-
 hote maydenhod oþer chasteté to loki / he ssel loki his
 herte chastliche / and clenliche. Þe þridde lyeaf is
 mildenese. Vor maydenhod proud: ne quemþ noþing
 god. And þeruore zayþ saint bernard. 'Hit is wel uayr
 þing: þet heþ mi[]denese mid maidenhod. and wel
 stranglaker kuemþ to god þe ilke zaule to huam mil-
 denesse yest los to maydenhod. and maydenhod /
 uayreþ mildenese.' Ich dar wel zigge / þet wyþoute
 mildenese / þe maydenhod of marie / ne hedde neure
 y-quemd to god. uor wyþ-oute madenhod / we moȝe by
 y-borȝe: and naȝt wy[]-oute mildenes. Þe uerþe lyeaf of
 þe flour of lilye of maydenhod: is drede of god. Vor
 þo þet byeþ zopliche maidines / hi were y-woned to bi
 dreduol / and ssamuest. and hit nis no wonder: uor
 hi bereþ a wel precious tresor ine a wel fyebble uet.
 þanne þe mayde marie wes alneway by hire-selue / and
 hedde greate drede / þo þe angel ssewede him to hire.
 Ac þe drede of god / is þe tresoriere / þet / þet tresor
 of madenhod lokeþ / þet þe dyeuel me may hit stele.
 uor hi lokeþ þe gates of þe kastele: huer þet tresor is
 be-sset. Þe gates of þe kastele huer maydenhod is:
 byeþ þe gates of þe herte. Þe ilke gates lokeþ / þe
 drede of oure lhorde / þet hi ne by opene to þe viende
 be ydele bysyhede of zizþe / of hyerþe / and of speche /
 oþer of guoinges ine uelazredes suspiciouses. uor bis-
 hede is specialliche to zzy / and to hyre þe ydelnesses
 of þe wordle / hy byeþ ofte way to zenne of lecherie.
 þanne me ret ine þe writinge / þet Iacobbes doȝter /
 þo hi yede muzi uor bysyhede uor to ysy þe wymen of
 þe contraye huer þet hi wes. Hi wes y-rauissed of þe
 princes zone of þe cite / and uorlaye. And þeruore
 huo þet wyle loki maydenhod him behoueþ moche
 wyþdraȝe his wyttes uor to zyeenne ydele bisihede. And

The third leaf is meekness.

Without meekness the virginity of Mary would not have been pleasing to God.

The fourth leaf is the fear of God.

The fear of God is the treasurer of the treasury of virginity.

The gates of the treasury are the gates of the heart.

The fear of God locks these gates so that they are not open to the devil.

[Fol. 72. b.]

Who will preserve virginity must withdraw the wits from idle business.

þet me deþ be holy drede of oure lhorde þet me dret
alday to wreþi. þet is þet wyt of þe uif maydines
huerof oure lhorde Iesu crist spekeþ ine his spelle þo he
zede. þet þe kingriche of heuene is anlikned to þe ten
madines. huerof þe vif were wyse. and þe oþre uif were
foles. He clepeþ hier-ine þan of þe kingriche of
heuene: holy cherche. þet is hier beneþe. huerinne
byeþ guode / and kueade / of foles / and of wyse. þet
byeþ lemes of holy cherche / by þe byleau of cristen-
dom. þe vif wyse betokneþ þo þet wel lokeþ / and
ledeþ þe vif wyttes of þe bodie. huerof we habbeþ
beuore yspeke. þe vif foles be-tokneþ þo : þet folliche
his lokeþ.

The kingdom of
heaven is likened
to the ten
maidens, whereof
five were wise
and the others
foolish.

The five wise are
those that control
the five wits of
the body.

The fifth leaf is
"sharpness
(austerity) of
life."

which is a strong
hedge surround-
ing the garden of
the heart.

þet vifte leaf is ssarpnesse of liue. . Vor huo þet
wyle wel loki his maydenhod : him behoueþ wel wys-
liche his uless ouercome / and do onderuot / be
uestinges / be wakiinges / and be benes. Ssa[r]ppnesse
of liue / is ase a strang heg uor to loki þane gardin of
þe herte uram kuede bestes. þet byeþ þe viendes of
helle / þet hy ne moze naȝt in. þet ne wylneþ naȝt bote
stele : þet tresor of maydenhod. and þeruore ssel þet
tresor by wel be-sset / and wel y-do op / þet hit ne by
uorlore. uor huo þet hit lyst : neure ne ssel hit habbe
ayen. nanmore þanne þe lompe huanne hi is to-broke /
ne may by y-hel.

The sixth leaf is
constancy
(steadfastness).
St Austin saith,
"Follow the lamb
of inekness,
that is, Jesus
Christ."

Study perseuer-
ance, for it win-
neth the crown of
heaven.

þet zixte leaf is / bleuinge / þet is stedeuest wyl to
loki þet me heþ behote to god. þanne saynt austin
zayþ ine þe bok of maydenhod. and spekeþ to maydines /
and zayþ þus. Volȝeþ þet lamb of mildenesse / þet is
Iesu crist / lokinde uestliche / þet þou hest behote
to god. do hardiliche alsuo moche ase þe miȝt. þet þe
guodnesse of maydenhod ne spille ine þe. uor þou ne
miȝt do no þing huerby hit comþ ayen : yef þou hit
liest. ase we þe habbeþ y-zed uorbysne of þe lompe. And
saint bernard þus zayþ. Stude þou to bleue. uor hi
one / wynþ þe coroune of heuene.

þise zix leues beuore yzed uayreþ moche þe lylve of maydenhod. ac hit behouep þet þis flour hadde wyþ-inne þri cornes of gold. þet betekneþ þri maneres to louie god. Vor maydenhod wyþ-oute þe loue of god / is ase þe lompe wyþ-oute oyle. þanne þe fole maydenes uor þet hi ne uelden nazt hare lompen mid þe oyle: weren bisset wyþ-oute uram þe bredale. And þe wyse maydines þet wel uelden hyre lompen of þe oyle: yeden in mid þe bredgome to þe bredale.

Virginity without the love of God is a lamp without oil.

þe þri maneres to louie god / þet byeþ be-tokned be þe þri cornes of þe lilye: saynt austin tekþ þo he zede þus. þou sselt louye god mid al þine onderstondinge wyþ-oute errour. mid ale þine wylle wyþ-oute wyþzigginge. and mid al þine beþenchinge wyþ-oute uoryetinge. Ine zuyche manyere is godes anlyche uolued ine manne / by þe þri dingnetes þet bieþ ine þe zaule. þet is to wytene. onderstondinge. beþenchinge. and wyl. Huanne þise þri þinges byeþ wel ydiht to god ine þri maneres / ase zayþ saint austin / þanne byeþ þe þri cornes of þe lilye wel y-gelt mid þe golde of charité þet yestþ uayrhede / and guodhede to alle uirtues. uor wiþ-oute þo golde / no uirtue ne is be-uore god. Oþerlaker spekþ saynt bernard of þe maniere to louye god. And þus zayþ. 'O. þu þet art cristen / lyerne hou þou sselt louie god / þet is Iesu crist.' Lierne him to louie / wysliche. zueteliche. stran[g]liche. and stedeuestliche. Wyslyche: þet þou ne by y-stered be none prosperité. Strongliche: þet þou ne by ouercome / be none aduerseté. and þus is uayr þet flour of þe lylve of maydenhod / huanne hi is zuych / ase we habbeþ y-zed. And þet is þe oþer scele huer-by þe stat of madenhod / is moche to praysy / þet is uor his uayrhede.

The three grains of the lily teacheth how to love God, with the understanding, will, and thought.

In such manner is God's likeness fulfilled in man by these three properties of the soul.

[Fol. 73. a.]

St Bernard teaches thee to love God,

wisely, sweetly, strongly, and stedfastly. Wisely, that thou be not moved by prosperity. Strongly, that thou be not overcome by adversity.

þe þridde scele huerby hit is to alowe / is uor his guodhede / and uor þe note þet þerof comp. Vor maydenhod is a tresor of zuo grat worp: þet lit ne may

The third reason why virginity is to be praised is for its goodness.

Nothing is
worthy of being
compared to the
chaste heart.

Virginity brings
forth most fruit.
Marriage thirty-
fold,
widowhood sixty-
fold,
and virginity a
hundred-fold.

[¹ *belongep* and
houere in MS.]

In marriage one
shall keep the ten
behests.

In widowhood
one shall keep
the ten behests,
and six works of
mercy.

The number
hundred betoken-
eth a round num-
ber, and is the
fairest of all
figures.

It betokeneth the
crown wherewith
the wise maidens
crowned them-
selves,

[² Originally the
passage stood
thus, *were mid
y-crowned*]

for they have a
special crown
above the crown
of bliss,

by / be nonen y-zet a *pris*. þanne þe writinge zayþ.
þet no þing ne is worþi to by ylykned: to þe chaste
herte. and is to onderstonde specialliche: of þe chaste
maydenhod. uor maidenhod aboue alle oþre states berþ
þet gratteste frut. þo þet byeþ ine spoushod yef lit
lokeþ ase hi ssolden: hi habbeþ þet þrittazte frut. þo
pet byeþ ine wodewe-hod: habbeþ þet zixtiazte frut. þo
pet lokeþ maydenhod: habbeþ þet hondr[ed]azte frut.
Vor zuo zayþ oure lhord ine his spelle. þet / þet zed
pet vil into þe guode londe: fructefide of one half to þe
þrittazte. of oþer half to zixtiazte. and of þe þridde
half / to þe hondredazte. þise þri nombres of þritti. of
lx. and of an hondred: belongeþ¹ to þe þri states beuore¹
zyed. þe tale of þritti / þet is of þrisiþe ten: belongeþ
to þe stat of spoushod. huer me ssel loki þe ten hestes
ine þe byleau of þe trinité. þe tale of zixti þet is wel
gratter / þet is of zixziþe ten. be-longeþ to þe stat of
wodewehod. uor in zuych stat me sse[l] loki þe ten
hestes. and mid þan me ssel do þe zix workes of merci /
huer-of we habbeþ aboue y-speke. Ac þe tale of an
hondred þet is þe meste of þe þri uol-do. uor hi betokneþ
ane rounde figure. þet is þe uayreste among alle þe
oþre figures. Vor ase ine þe rounde figure: þe ende
went ayen to his ginninge / and makeþ ase ane coroune:
alzuo þe tale of an hondred: ioyneþ þan ende to þe
ginninge. uor tenziþe ten: makeþ an hondred / þet be-
tokneþ þe coroune þet þe wyse maydynes: ham
coroune.² And þaz hit by zuo þet ine þe stat of
spoushod. and ine þe stat of wodewehod / me may wel
wynne þe coroune of blisse / and more habbe of merite
auoreye god: þane uele madines. Vor manie þer byeþ
ine paradis of ham þet habbeþ yby ine spoushod / and
ine wodewehod / þet more byeþ nier god: þanne manye
maydynes. ac alneway habbeþ þe maydynes ane speciale
coroune: aboue þe coroune of blisse / þet is þe coroune
to alle þe halzen. Vor þet þe maydynes habbeþ ane

speciale ouercomynge of hare ulesse. uor to uolȝ þe
lamb of mildenesse / huyder hit geþ / to huam hi
byeþ y-spoused. and habbeþ ylete þe ulessliche
sposayles / uor to by mid him ate sposayles eure-
lestinde.

[Fol. 73. b.]

for they have
overcome in an
especial manner
the lusts of the
flesh.

De tende¹ stat huer me ssel loki chasteté / is of
clerkes y-hoded / ase byeþ supdeaknes / dyaknes /
prestes / and bissoppes. Alle þos byeþ y-hyea[1]de to
loki chastete / uor manye sceles. Verst / uor þet hod
þet hi habbeþ onderuonge / þet aceþ alle holinesse.
þanne þet sacrament is zuo heȝ and zuo holy / þet þo
þet hit onderuongeþ / byeþ ybounde to chastete to loky.
þet neuren o hi ne moȝe ham do to spoushod. Eft-
ward uor hare office þet hi habbeþ. uor hi byeþ y-digt.
proprelliche to serui god ine his temple at his weuede.
and handleþ / and be-takeþ to hare honden þe þinges
þet byeþ y-halȝed. ase þe uesseles y-blissed. þe chalis.
þe copereaus. and þet more is *grat* þing wyþ-oute *com-*
parisoun : þet bodi of oure lorde Iesu crist / þet þe
prestes sacreþ / and onderuongeþ / and betakeþ oþren.

The sixth state
of chastity is of
hooded clerks,
as deacons,
priests, &c., who
are bound to
preserve chastity
for many reasons.
First, because
their hood de-
mandeth holi-
ness.

Secondly, their
office is to serve
God,

to handle sacred
things,
and, above all,
the body of our
Lord Jesus
Christ.

Nou hi ssolden þaune by wel klene / and wel holy /
uor þane scele of þe lhorde to huam hi serueþ / þet is
holy / and hateþ alle uelþe. þanne he zayþ ine þe
writinge. 'Byeþ holy / uor ich am holy.' uor to zuiche
lhorde / zuich maine. Vor þe scele of þe stede huer hi
serueþ / þet is þe cherche / þet is holy / and y-halȝed
god to seruy. Me uint ine þe writinge / þet amang þe
paenes þe prestes þet lokeden chastete ine þe temple /
weren to-deld *uram* þe oþren / þet hi ne loren hire
chastete. Mochel ssollen bi more clene wyþ-oute *com-*
parisoun / and more chast þe *cristene* prestes / þet
serueþ ine godes temple / þet is y-halȝed / and
apropred god to serui. Yet eft hi ssolle by more
clene / and more holy / uor þet hi serueþ at godes
borde of his coupe / of his breade / and of his wyne /

The Scripture
saith, "Be holy,
for I am holy."

Among the
pagans the priests
observe chastity
in the temple.

Christian priests
should be far
more chaste,

[¹ So in MS. : read *zixte* ?]

for they serve at
God's table.

St Paul exhorts
Christian bishops
to be chaste.

This chastity
was betokened in
the Old Law by
the girding of
the loins.

The girdle is
chastity.

Aaron and his
children were
clothed in linen
girdles.

Before the linen
"kirtle" is white
it must be beaten
and washed;
so must the flesh
be disciplined by
penance.

The kirtle must
have above the
white girdle of
chastity.
[Fol. 74. a.]

The linen kirtle
betokeneth chast-
ity of heart.

The girdle above
denotes chastity
of body.

and of his mete. Godes table is þe wyueed. þe coupe is þe chalis. his bread and his wyn: þet is his propre bodi and his propre blod. Mochel ssolle hi þanne by clene and holy / þo þet zuiche seruice doþ. þanne sainte paul zayþ. hit behouep þet þe bissoppes / and þe oþre ministres of huam he heþ y-speke / þet byeþ þe ministres of holy cherche / by chaste.

þis chasteté wes be-tokned ine þe yealde laze huer god het to ham þet ssolden ethe of þe lombe / þet be-toknede þet bodi of Iesu crist / þet hi gerten wel hare lenden. þe gerdel huermide þe ministres of holy cherche / ssolle ham gerde / ope þe lenden: is chasteté / þet wyþ-draþþ þe lecherie of hare ulesse. þo god het to aaron / þet wes prest and bissop / þet alle his children weren ycloþed ine linene kertles / and y-gert aboue mid huite linene gerdles. Aaron and his children / þet serueden ine þe tabernacle: be-tokneþ / þe ministres of holy cherche / þet ssol by y-cloþed mid linene kertles / of chastete / þet is be-tokned be þe huite ulexe. Vor ase linene kertel erþan hi by huyte: ueleziþe him behouep þet he by ybeate / and y-wesse: And alsuo hit be-houep / þet uless beate / and wesse / be dissiplines / and be hardnesses. and ofte wesse his herte of kueade lostes. and of kueade wylnynges / be zoþe ssrifte / er þan me moze hadde þane huite kertel of chastete. Ac þes kertel ssel hadde þane huyte gerdel aboue. þet is to zigge / þet chastete ssel bi straytliche y-loked / and wel wyþ-draze be abstinence [uorberinge] / ase moche ase scele berþ / þet is þe bocle of þe gerdle. Oþerlaker me may zigge / þet þe linene kertel / be-tokneþ chasteté of herte. þe gerdel aboue / be-tocneþ chasteté of bodie þet ssel wyþ-draze þe lostes of þe ulesse uor to loki þe chasteté of þe zaule. þis ilke selue is ous betokned / ine þe aute / and ine þe gerdle aboue / þet þe ministres of holy cherche doþ an / huazne hi ssolle serui at godes wyueede. Vor hi ssolle by chaste

wyþine ine þe herte / and wyþ-oute ine bodye. Mochel
 is uoul þe spot of zenne / and nameliche of lecherie /
 ine þe ministres of holy cherche. Vor hi hieþ þe eþe
 of holy cherche / ase zayþ þe writinge. Vor ase þet
 eþe let þet body / and him sseweþ his way huerby hit
 ssel guo : alsuo ssolle þe prelas / and þe oþre ministres
 of holy cherche ssewy þane way of helþe to oþren.
 þanne alsuo ase þe spot þet is wel uouler ine þe eþen /
 þanne ine oþre lemes of þe bodye : alsuo is þe spot of
 lecherie more uouler / and more perilous ine clerkes
 and ine prelas : þanne ine leawede uolke. Efterward /
 hy byeþ þe sseawere of holy cherche / huerine þet
 lewede uolk lokeþ / and nimeþ uorbysne. Ac huazne
 þe sseawere is briþt me zizþ wel þane spot / and þe
 uelþe þet is ine þe ssewere. Ac þe ilke þet ine zuich a
 ssewere naþt ne lokeþ / he ne zikþ¹ naþt his oþene spot /
 ne þet me deþ mid þe sseawere þet is uoul an dim. Ac
 huazne þe ilke sseawere is wel briþt and clene : þanne
 may me wel y-zy / and wel y-knawe his spottes. Alzuo
 huazne þe prelat is of guode lyue / and of guod los.
 þanne he ssel nime uorbisne of guode lyue. Efterward.
 hi ssolle by wel klene / and wel holy. uor þet hi
 clenzeþ / and halzeþ þe oþre. Vor ase zayþ saynt
 gregorie. 'þe hand þet is uoul / and behorewed / ne
 may oþremazne uelþe do away.' and þe writinge zayþ.
 þet þe ilke þet is uoul : ne may nenne oþreþne klensy.
 And þet is to onderstonde : ase moche ase fayleþ of his
 merite. Vor þe sacrament þet is y-mad be þe ministre /
 be þe hand of þe kuede ministre. ne is naþt lesse worþ
 ine him-zelue / ne lesse uirtuous / ne þe lesse miþtuol /
 uor to halzy ham þet hit onderuongeþ. Vor yef hit on-
 deruongeþ be þe hand of ane guode ministre. uor þe
 kueadnesse of þe ministre / ne apayreþ naþt þe sacre-
 ment / ne þe guodnesse. Ac alneway þe kueadnesse of
 þe ministre / may anpayri þe oþre be kuede uorbysnen.
 and þe guodnesse edefie / be uorbisne of guode lyue.

Very foul is the
 spot of lechery in
 the ministers of
 the church,

for they are the
 eyes of Holy
 Church.

As the spot is
 fouler in the eye
 than in the other
 limbs,
 so is lechery more
 perilous in clerks
 and prelates than
 in lewd folk.

[¹ zizþ?]

Prelates should
 be pure and holy,
 for they hallow
 others,

but the foul are
 not able to cleanse
 others,

The wickedness
 of the minister
 impaireth not
 the virtue of the
 sacrament.

Ministers should be an example of chastity to their flocks.

The seventh state is the state of religion.

Those who are dedicated to God must always observe chastity,

[Fol. 74. b.]

for their state is one of perfection.

The devil strives most to tempt them to sin,

for he has greater joy over the fall of a good and great man than over many others,

as the fisherman hath greater joy to take a great fish than a little one.

Here lieth a tale. One readeth in the lives of the

peruore þanne huam þet hi halþeþ / and clenseþ þe oþre ine þet hi ministreþ þe sacremens of holy cherche : hy ssolle by þe more holy / and more clene / þanne þe oþre. Vor yef hi byeþ queade : hi ssolle by þe more y-harmed / þanne þe oþre. þis is þe zixte stat. huer me ssel loki chasteté. and þe zixte boꝝ of þise trawe.

þe zeuende stat huer me ssel loki chasteté : is þe stat of religioun. uor þo þet byeþ ine þet stat / habbeþ to god behote : þet hi ssolle libbe euremor chasteliche. And peruore hy byeþ y-hyealde / and y-obliged be zuych behesta. þet neuremor hi ne moꝝe by spoused / zeþþe hi byeþ profes. And huo þet him deþ spousy : be spoushod ne ssel by nazt. and þeruore hi ssolle do greate payne / and grat diligence wel to loki hare chastete / and uor hare stat / þet is stat of holy perfeccion. þet þe more þet / þet stat is holy : be zuo moche is þe zenne þe more / and þe more uoul. þe uouler þet is þe spot : þe more he is zyzenne ine þe huyte robe. And huo þet heꝝest ualþ : þe zorer he him blecheþ. And uor to ouercome hire aduersarie þet is þe dieuel / þet mest him payneþ uor to uondi and to do ualle þe of religion. and more is gled huanne he his may ouercome : þanne of eni oþer stat. Vor alsuo ase þe angles of heuene habbeþ grat glednesse of ane zenezere huanne he him repentþ / and deþ penonce uor his zennes : alsuo þe dyeulen ham gledieþ huanne¹ hi moꝝe ouercome / and do ualle in-to zenne ane guodne man. And þe more þet he is of grat stat / and þe parfiter : þe more heþ he þe gratter glednesse / huanne he him may gyly. Ase þe vissere heþ more blisse uor to nime ane gratne viss : þane ane littlene.

HYER LYÞ A TALE.

Me ret ine liues of holy uaderes / þet an holy man

¹ MS. þuanne

tealde / hou he com to by monek / and zede. hou þet he hedde y-by ane payenes zone / þet wes a prest to þe monenettes. And þo he wes a child : on time he yede into þe temple mid his uader priueliche. þer he yzeȝ ana *gratne* dyeuel þet zet ope ane uyealdinde stole / and al his mayne aboute him. þer com on of þe princes : and leat to him. þo he him aksede þe ilke þet zet ine þe stole. huannes he com. and he ansuerede / þet he com uram ane londe huer he hedde arered and ymad manye werren / and manye viȝtinges / zuo þet moche uolk weren ysslaze / and moche blod þer y-ssed. þe mayster him acsede ine hou moche time he hedde þet y-do. and he ansuerede : ' ine þritti dazes.' he him zede / ' Ine zuo moche time / hest zuo lite y-do ? ' þo he het þet ha wer riȝt wel ybeate / and euele y-draȝe. Eſter þan : com anoþer þet alsuo to him leat ase þe uerste. þe mayster him acsede : huannes ha com. He ansuerede / þet he com uram þe ze. huer he hedde ymad manye tempestes. uele ssipes to-broke / and moche uolk adrey[n]ct. þe maister acsede ine hou long time. he ansuerede / ' ine tuenti dazes.' He zayde / ' Ine zuo moche time : hest zuo lite y-do ? ' Eſterward com þe þridde. þet ansuerede / þet he com uram ane cite huer he hedde y-by at ane bredale / and þer he hedde arered and y-mad cheastes / and strifs. zuo þet moche uolk þer were y-slaȝe. and þer-to : he hedde yslaȝe þane hosebounde. þe maister him acsede hou long time he zette þet uor to done. He ansuerede þet ine ten dazes. þo he het þet he were wel ybyate. uor þet he hedde zuo longe abide þet to done : wiȝ-oute more. Ate lasten com an-oþer to-uore þe prince. and to him he beaȝ. And he him acsede / huannes comst þou. He ansuerede þet he com uram þe ermitage / huer he hedde yby uourti yer uor to uondi ane monek of fornicacion / þet is þe zenne of lecherie. and zuo moche ich hadde y-do þet ine þise nyȝt ich hine hadde ouercome /

holy fathers that a holy man told how he became a monk. He was a pagan priest's son. When a child he was once in the temple of Malomet, and there he saw a great devil sitting on a folding-stool, and all his servants about him. One of his princes came and told him of the wars and bloodshed he had caused in 30 days.

His master the devil ordered him to be well beaten, because in so much time he had done so little.

Another came and said that in 20 days he had caused tempests and shipwrecks.

He too was rebuked for his idleness.

A third came and related how at a wedding he had raised strife, discord, and murder in 10 days,

for which he was ordered to be well beaten for being so long about it. At last there came another,

who said he came from an hermitage, where he had been 40 years tempting a monk to commit fornication, and

[Fol. 75. a.]
was ultimately
successful.
The devil kissed
this prince, and
placed a crown
on his head and
praised him for
his prowess.

and y-do him ualle in-to þe zenne. þo lhip op þe
mayster / and him keste / and be-clepte / and dede þe
coroune ope his heued / an dede him zitte be-zide him.
and to him zede / þet he hedde grat þing y-do / and
grat prowesse. þo zayde þe guode man / þet huanne
he hedde þet y-herd / and þet y-zoze : he þozte / þet hit
were grat þing to by monek / and be þo encheysoun
he becom monek.

Thus we see how
glad the devil is
when he may
cause a man of
religion to fall
into sin.

Ine þise tale me may ysy / þet greate glednesse hab-
beþ þe dyeulen huanne hi moze do ualle ane man of re-
ligion in-to zenne. Vor huanne þet a man is y-guo in-
to religion / he is ase þe ilke þet geþ in-to þe uelde
uor him-zelue / to uizte wyþ þane dyeuel. þanne
huanne oure lhord wolde by uonded of þe dyeule : he
yede in-to desert. uor þe desert of religion : is ueld of
uondinge. Religion is ycleped desiert. uor alsuo ase þe
desert is hard and draye / and uer uram alle men :
alsuo ssel by þe stat of religion hard / and draye be
hardnesse of liue. þet is a strang heg aye þe wyckede
bestes. and a strang armure a-ye þane uyend. þis is
remedie aye zenne of lecherie. uor huo þet wyle quenche
þet uer of lecherie ine him-zelue : he ssel wyþdraze þe
brondes. þet byeþ þe lostes of þe ulesse / þet þe guode
religious ssel wyþdraze of his ulesse / be uestinges / be
wakiinges / be diciplines. oþer oþerlaker þet uer ne may
nazt by y-quenct. Huo þet wyle ane cite oþer ane castel
nime : he ssel asemoche ase he may / wyþdraze þe
metes / and þet weter / uor to asterue his. Vor huanne
þe castel is asterued : he ne may hym hycalde aye his
yuo. Alsuo þe castel of þe wombe þet is þe strengþe of
þe ulesse / ne may him hycalde aye þane gost : þanne he
is asterued be uestinges / and be wyþdrazþes. þe stat
of religion ssel by zuo yuerred uram þe wordle : þet þe
ilke þet is ine þet stat / ne uele nazt huerof he ssel by
dyead to þe wordle / and libbe to god. ase zayþ zainte
paul. þet alsuo ase þe ilke þet is dyead bodilich / heþ

Our Lord went
into the desert to
be tempted.

Religion is a
desert hard and
dry.

Whoso will avoid
lechery, must
withdraw from
the lusts of the
flesh.

He who will take
a castle must
withdraw the
meat and the
water so as to
starve his foe.

The castle of the
womb may not
withstand the
spirit when it is
starved by fast-
ings and absti-
nence.

ilore alle his bodiliche wyttes / þe zizþe / þe hyerþe / þe speche. þane zuelz / þane smel / and þe uelinge. alsuo ssel by þe religious zuo dyead ase to þe wordle: þet he noþing ne uele þet belongeþ to zenne. þet he moze zoþliche zigge þet word / þet þe apostel sainte paul zayde of him-zelue. 'þe wordle' he zayþ 'is y-crucefyed to me: and ich to þe wordle.' he wolde zigge þet al alsuo ase þe wordle him hild uor uyl / and uor wlatuol / ase me deþ enne y-honged: alsuo hed he þe wordle uor vil / and uor wlatuol / ase me heþ þane: þet is y-crucified oþer anhonged uor his misdede. Alsuo ssel þe ilke þet is ine stat of perfeccion / þe wor[d]le hatie. þet is to zigge: þe couaytise / and þe kueadnesse of þe wordle / þet he ne uele naȝt be loue and be wylninge. zuo þet his conuersacion by al ine heuene. ase zayþ zainte paul of him / and of ham þet byeþ ine stat of perfeccion. 'Oure conuersacioun' he zayþ 'is ine heuene. uor þet body is ine þe erþe. þe herþe is ine heuene be loue / and be wylninge.

Man religious ne ssel noþing oȝen hadde ine erþe. Ac he ssel maki his hord ine heuene. ase zayþ oure lhord ine his spelle. 'Yef þou wylt' he zayþ 'by parfit: guo and zele al þet þou hest / and yef hit þe poure uor godes loue / and zuo þe ssel hadde þin hord ine heuene.' Mannes hord of religion: ys zoþe pouerte þet comþ of guode wylle / ase zayþ an halȝen ine þe lyues of uaderes. Vor pouerté is þet menet / huermide me bayþ þe riche of heuene. Hueruore oure lhord zayþ. þet þe poure of sprit byeþ y-blissed. Vor þe riche of heuene: is hare. Vorzoþe huo þet is poure of spirit / þet is of wylle. He ne zekþ ine þise wordle / ne lostes. ne riches. no worþssipes. ac rapre uoryet al / uor god. And zuo ssel do þe guode religious / þet wile cliue into þe helle of perfeccion. þanne þe angel zayde to lot / þo he wes y-guo out of sodome. 'ne trost þe naȝt ine þe stede þet þou hest ylete. ac ywyte þe ine þe helle of perfeccion.'

The religious should be dead to the world.

St Paul held the world vile and hateful, as one doth him that is crucified or hanged for his misdeeds.

He that is in a state of perfection hateth the covetousness of the world,

for their conversation is in heaven.

[Fol. 75. b.]
The religious man shall make his hoard in heaven.

The man of religion's hoard is true poverty, wherewith one buyeth the kingdom of heaven.

The good religious man seeks to climb unto the hill of perfection,

for he trusts not
to the world.

Lot's wife looked
back to the burn-
ing city, and was
changed into an
image of salt.

Lot's wife be-
tokeneth those
whose bodies are
in the cloisters
but their hearts
in the world.

They have only
the clothing of
religion.

The image of salt
betokeneth wit
and discretion.

Our Lord exhorts
his disciples to
remember Lot's
wife.

He who sets hand
to the plough and
looketh behind is
not worthy of
heaven.

Those dedicated
to God should
ever have the
eyes of their

[Fol. 76. a.]

Vor huo þet is y-guo out of þe conuersacion of þe wordle :
he ne ssel him naȝt trosti / ne hyealde besyde þe wordle
be wylle / ne be wilninge. Ac him asoyny ase moche
ase he may / al huet he is ine þe helle of perfeccion /
and þer me ssel abide to his helpe / wyþoute lokinge
ayen. Lottes wyf lokede behinde hire / þe cite þet
ber[n]de huerout hi wes i-guo. and þeruore hi wes
ychonged in-to an ymage of zalt. Lottes wyf / be-
tokneþ ham / zeppe þet hi byeþ iguo out of þe wordle /
and byeþ yguo into religion. wendeþ aven be wille and
be wylninge / þet habbeþ hare body ine cloystre / an
zetteþ hare herten ine þe wordle. þos anlykneþ þe
ymage of zalt / þet ne heþ bote þo lyknesse of man. and
hit is hard / and chald ase a ston. Alsoo byeþ þet
uolk chealde ine þe loue of god / and hard wyþoute
wetnesse of pite : and of deuocion. þanne hi ne habbeþ
bote þe cloþinge of hare religion. þe ymage þet wes of
zalt / be-tokneþ ine þe writinge : wyt / and discrecion.
uor ase þet zalt yefþ smac to þe mete : alsoo ssel man
habbe wyt. and discrecion ine his dedes / and ine his
wordes. þe ilke ymage þanne of zalt ssel y[æ]ue wyt /
and onderstandinge / and uorbysne : to ham of religion.
þet habbeþ uorlete þe wordle / þet hy ne wende ayen to
þan þet hi habbeþ y-lete. And þeruore zayþ oure lhord
in his spelle to his deciples / þet him uolȝede. ' beþencheþ
you he zaiþ of lottes wyue.' þet is to zigge / ne lokeþ
naȝt to þet ye habbeþ y-lete uor me. þet ye ne lyese þet
lyf of grace and of blisse : Alsoo ase lottes wyf /
uorlyas þet lif of þe bodye / uor þet hi lokede to þan /
þet hi hedde y-lete. þanne oure lhord zayþ ine his
spelle. þet þe ilke þet zet þe hand aþe zuoȝ and lokeþ
behinde him : ne is naȝt worþi to þe riche of heuene.
Vor alsoo ase þe ilke þe let þe zuoȝ lokeþ alneway
beuore him / uor to lede wel his zuoȝ : Alsoo ssel do
he þet zet þe hand to þe zuoȝ of penonce oþer of reli-
gion : alneway ssel habbe þe ezen of his herte / þet is to

zigge þe onderstondinge and þe wyl to þan þet is be-uore : and naȝt to þan þet is behynde. þet is to þe guodes eurelestinde þet ssollen by be-uore ine þe herte. naȝt to þe timliche guodes / þet ssolle by behynde. And þus dede zaynte paul þet zede / þet he hedde uoryete þet / þet wes behinde. þet wes þe wordle and al þe couaitise þet þer is / þet he ne prayzede naȝt / and yede alneway beuore him. Vor he hedde alneway his onderstondinge and his wyl to heuene. Ac moche uolk of religion zetteþ þe zuolȝ be-uore þe oxen. uor uele þer byeþ and þet is hire harm þet more zechep þe timliche þinges / and doþ beuore / þet ssolde by behynde. þe timliche guodes beuore : þe eurelestinde. and þe gostliche behynde. Zuyche religious byeþ ine wel grat peril of hare uorlyezynge. uor hi ne habbeþ bote þe cloþinge of hare religion. To þe uorbysne of zainte paul / ssel þe guode religious / uoryete þe wordle / and lete his behinde him. and þe guodes eurelestinde alneway habbe beuore his eȝen. and alneway guo uram uirtue / to uirtue / alhuet he comp to þe mont ioye. þet is / to þe helle of blisse eurelestinde. huer he ssel clyerliche izy god. and him ssel louie parfittliche. and worþssipie euremo. þet is þe blissinge huer þe yefþe of onderstondinge let þo þet lokeþ clennesse of herte / and of bodye / ase we habbeþ aboue y-sseawed. And þeruore zayþ oure lhard. þet yblissed byeþ þe clene of herte. uor hy ssolle clyerliche ysy god. þe ilke blissinge beginþ hyer. uor hi byeþ yelenzed of piesternesse / of errour to þe onderstondinge / and of spottes of zenne / ase to þe wylle. And þeruore hi y-zyeþ god be byyleaue alizte / of þe briztnesse þet comp of þe yefþe of onderstondinge / huerby me knauþ his sseppere / and al þet belongep to helþe of zaule wyþ-oute drede / wyþ-oute comparer / wyþ-oute chancelier. and ine þe byleue of Iesu crist huer hi byeþ zuo to-gidere / and yzet uestliche / þet hi ne moȝe ham to-dele : uor dyap / ne uor torment. And þeruore hi

heart directed to everlasting blisse, and not to temporal goods.

St Paul always directed his understanding and his will to heaven.

Many religious folk seek temporal things and set the plough before the oxen.

St Paul exhorts them to have "everlasting goods" always before them,

and go from virtue to virtue, until they come to the hill of everlasting bliss.

"Blessed be the clean of heart, for they shall see God."

They shall see him by belief and by the gift of understanding.

The pure of heart
are blessed in this
mortal life,

for they see God
clearly with the
eyes of their
heart.

This blessing
shall be perfected
in the life ever-
lasting,

when they shall
see God face to
face.

[Fol. 76. b.]

In heaven there
is all beauty,
sweetness, and
goodness;

wherefore think
on things above,
and consider how
desirable is that
bliss which com-
prehends all
others.

God is the highest
good:
of Him come all
goods, as the
streams of the
well.
He is greatly
blessed who with
his naked visage

byeþ yblissed / þe clene of herte / ine þise lyue dyad-
lich. uor hi habbeþ þe ezen of hare herten / and þe
onderstondinge of hare wyll / zuo clene / and zuo clyer /
þet hi zyeþ¹ god / and yleueþ be stronge beleaue / and
zikere. ase zayþ oure lhord to saint thomas þe apostel.
'Vor þet þou me hest y-zoþe : þou me hest yleued. Ac
þo ssolle by yblissed : þet me ne y-zeþe and me yleueþ.'
Ac þis blissinge ssel by uolueld / ine þe liue eureles-
tinde. huer þe clene of herte þet hier ssolle ysy him be
hyleaue. ac alneway þiesterliche. hi ssolle y-zi face wyþ
face : al aperteliche / ase zayþ zay[n]te paul. þet is þe
blissinge of angles / and of halzen of paradis. þet zyz
god ine þe face / yknawe enne god ine þri persones. to
ysy.clierliche ine þo sseawere huerinne alle þinges byeþ
brizte / mid þe lombe / and þe halzen ham wondreþ /
and ham y-zyeþ. and uolle ne moþe by : him an to loki.
Vor þer is alle uayrhede / alle zuetnesse / alle guo[d]-
nesse. welle of lif eurelestinde / and al þet herte may
wylnj / and of guod desiri. Ac ich zigge lite. uor
ase zayþ þe writinge. 'ne eþe dyeadlich ne may naþt
ysy. ne care hihere. ne mannes herte þenche. þet
god heþ agrayþed to his uriendes.' þanne sant
ansalm zayþ. 'Man arere al þine onderstondinge þer
aboue / an þench ase moche ase þe miþt / huet / and
hou moche grat / and hou moche lostuol / is þet guod /
þet heþ þe ioye and þane lost of alle guode. and naþt
zuych lost / ne zueche blisse / ase me uint ine sseppinges :
ac asemoch more : ase þe sseppere is more þanne þe
sseppinges.' Nou zayþ he / 'mannes makinge huet
y-zyxt þou foleant uor to zeche diuerse guodes to þine
zaule and to þine bodye. Loue wel on guod huer byeþ
alle guodes / and hit is ynoþ. þet is him-zelf þet is heþest
guod of huam comeþ alle þe oþre / ase þe streames / of
þe welle.' Vorzoþe he ssel by wel yblissed zayþ saynt
austin / þet wyþ-oute none nakede uisage onwriþe ssel
zyy þe blisse of god. and ssel by y-went ine anlicnesse

¹ For zyeþ.

of þe blisse huer he ssel ysy god ase he is. huych zizþe is coroune wypoute ende / and al þe ssepe of halzen. þet ssel by al þe guod of man / zayþ huze de saint uictor. auoreye þane man þet he made ine bodye and ine zaule / uor þan þet man him y-ze3 mid þe ezen of þe bodie ine his manhode. and þe zaule him yziþ ine his godhede. zuo þet he uand zuetnesse / and lost ine his sseppere wyþ-ine / and wyþ-oute / wyþ-inne: ine he godhede. wyþoute: ine þe manhode. þet ssel by þe blisse of man / þet ssel by his ioye / and his lost / and lif euelestinde þe ilke yblissede zizþe. þet is þe blissinge yef hit onderstondeþ: þo þet lokeþ clennesse of herte and of bodie.

shall see God
such as He is.

This sight shall
be the great joy
of life everlasting.

OF ÞE YEFÞE OF WYSDOME. OF ÞE VIRTUE OF
TEMPERANCE. AND OF SOBRETÉ.

Of the gift of
wisdom.

þe laste yefþe / and þe meste / and þe hezeste: is þe yefþe of wysdom. þet is a grace þet þe holy gost yefþ to þe contemplative herte. huerby he is ynome of þe loue of god. þet he naht ne wylneþ / ne ne ze3þ oþer þing / þanne him to zyeune / and to habbe / ine him uor to likni / mid him uor to bleue. þis is þet greate of perfeccion / þe ende of contemplacion. þe yefþe of onderstandinge huerof we habbeþ aboue yspeke / makeþ knawe god / and þe gostliche þinges ase be zizþe / and be simple lokinges. Ac þe yefþe of wysdom / makeþ to yuele god / an to y-knawe ase be zuelz. þanne wysdom ne is oþer þing / þanne knaulechinge snackinde / þet is mid smac and mid grat lost of herte. uor oþerlaker he knauþ wyn / þe ilke þet hit yziþ ine a uayr gles. oþerlaker þe ilke þet hit drinþ / and tasteþ / and smackeþ. Ac þe filosofes yknewen god be writinge / ase be anessewre huerinne hy lokeden. be skele and be onderstandinge of his mihte. his uayrhede / his wyt. and his guodnesse/erþan þet hi y-zezen þe sseppinges þet he heþ ymad zuo greate / zuo uayre / zuo guode / and zuo wel

The last gift and
the greatest is
wisdom,

by which the
heart is possessed
with the love of
God only.

This is the step
of perfection.

This gift makes
us to know God
perfectly,

as one knoweth
wine by seeing or
tasting it.

The philosophers
knew God by
writing, as by a
mirror;

and by the works
of nature, and by
natural reason,

[Fol. 77. a.]

but never by
love or devotion.

The gift of wis-
dom joineth
man's heart to
God by the glue of
love,

and there he
feedeth, resteth,
and is nourished,
and forgetteth all
his labours and
desires (carnal
and earthly).

This is the last
step of the ladder
of perfection.

The steps of this
ladder are the
seven gifts of the
Holy Ghost.
By these steps
climb the angels,

going from virtue
to virtue.

Having reached
the highest
step,

there is a greater
need for meekness
and self-abase-
ment.

y-ordayned. þanne hi knewen wel be zyþe and be uorbisne / and be simple zizþe of onderstondinge / and of kendelich skele. Ac neure nazt ne yuelde¹ / ne ne mihte y-uele be zuelz of rihte loue / ne by deuocion. Also þer byeþ uele cristenc clerkes / and leawede / þet wel ham yknewe be byleane / and be wrytinge. Ac uor þet hi habbeþ þane zuelz naz[t] wel y-dizt be zenne hi ne moze no þing yuele naumore þanne þe zike uint smak ine þe guode mete. þe yefþe of wysdom / þet þo holy gost zet ine herte / zikerliche unyref / and clenseþ / of alle uelþe of zenne / and arereþ zuo þane gost of man : þet he him ioineþ to god / be a glu of loue / zuo þet he is al on mid god. þer he him ueth. þer he him norisseþ. þer he him uetteþ. þer he him losteþ. þer he him resteþ. þer he him slepþ. þer he uoryet al his trauail / alle his wylninges ulessliche / and erþliche / and him zelue / þet he him ne beþengþ of nazt : bote of þet he loueþ / and þet is god onlepiliche. þis is þe laste stape / of þe lheddre of perfeccion / þet Iacob yzeþ ine his ssele / þet tok þe heuene / huerby þe angles of oure lhorde Iesu crist cliue op : and doun. þe stapes of þise lheddre : byeþ þe zeue yefþes of þe holy gost / huerof we habbeþ y-speke. Be þo zeue stapes cliueþ þe angles. þet byeþ þo þet habbeþ hare herten to heuene / þet ledeþ lyf of angle ine erþe / be uayrehede / and be clenness / þet habbeþ hare herten in heuene be wylnyng. huanne hi guop and profiteþ uram uirtue to uirtue / al huet hi zyþeþ god aperteliche and herieþ parfitchiche. Ac huanne hi byeþ y-cliu op al to þe laste stape : oþerhuil hit behoueþ guo doun be loznesse. Vor ase moche ase man is moie parfif : þe more he is milde / and þe lesse him-zelue prayseþ. þerof me kan zigge : he þet is mest worþ : he him mest lozeþ. þanne þe guode parfite mann ssel by ase þet tra uor þet is y-karked mid frut / þe more hit bouz to þe grunde. Ine anopre manire me may onderstonde / þet þe angles yeden doun. uor þe guode men þet ledeþ

¹ MS. *yucldeð*

lif of angel an erþe / be hire holyhede / huanne hi byep
 y-cliuē op to þe heȝeste stape of *contemplacion* / huyder
 þe yefþe of wysdom his let / þet is alsuo y-goyned to
 god / þet he uoryet al þet is onder god / be þe greate
 zuetnesse þet þe herte uelþ / þet is alsuo iroted ine god :
 þet he lyst alle oþre lustes. zuo ham behouēþ oþerhuy
 guo doun of þise zuetnesse / of þise reste / of þise loste /
 uram his zuete bryesten of solas. huer god ham deȝ
 zouke ine þe *contemplacion* to þe workes of þe bysye
 lyue / huerof we habbeþ aboue y-speke. huer þe parfite
 abide ssole / and uor hare note gostlich / and uor
 oþren.

It behoueth those
 leading the life of
 angels on earth

Anoþer scele þer is / hueruore hit behouēþ guo doun
 of þo ilke zete of *contemplacion* / huer þe gost of wisdom
 wonēþ. Vor þe corrupcion of þe ulesse is zuo grat þet
 þe gost ne may ine þise liue dyeadlich longe bleue / in
 zuo heȝ stat of *contemplacion*. ne yuele þe ilke greate
 zuetnesse / þet paseþ alle lostes þet me may yuele ine
 þise wordle / ase þo wyteþ þet hit habbeþ y-proued.
 þeruore þe ayenwyȝte of þe ulesse / is zuo heuy / þet he
 draȝþ þane gost a-doun wylle he / nolle he. and þeruore
 þe ilke greate zuetnesse þet þe herte *contemplatif* uelþ /
 be þe yefþe of wysdome ine þise dyadliche lyue. ne is
 bote a litel zuelȝ / huerby me smackeþ hou god is
 zuete / and zofte ase me tasteþ and smackyþ þet wyn.
 crþan me drinēþ his uolle. Ac huanne me ssel come
 in-to þe greate tauerne / huer þe tonne is be-take. þet is
 ine þe liue eurelestinde. huer þet god of loue / and of
 pays / is / of blisse / and of lostes / and of solas / ssel
 bi zuo abandones to echen / þet alle ssole by uolle.
 Ase zayþ þe sauter. þet al þe wylninge of þe herte
 ssolle by uolued þer. huanne god ssel do come ope his
 urendes ane ulod of pays / ase zayþ þe prophete. huerof
 hi ssolle by zuo uol dronke / þet hi ssolle by alle dronke /
 of þe greate plenté / þet is ine þine house / and his ssel
 do drinke of þe ulode of þine zuetnesse / and of þine

to descend to the
 works of this
 busy life.

The corrupcion of
 the flesh is so
 great,
 that the spirit
 may not long
 remain in so high
 a state of con-
 templation.

The flesh drags
 the spirit down.

[Fol. 77. b.]

In this earth the
 spirit has only a
 taste of God's
 sweetness,
 but when he shall
 come into the
 great tavern
 (heaven),

he shall drink his
 fill,

for God shall
 send upon his
 friends a flood of
 peace,
 with which all
 shall be drunk.

likinge. þet mid þe is þe welle of lyue. þet is þe welle eurelestinde / þet alneway kuelþ¹ / and fayly ne may. þet is god zelf / þet is welle of liue / and sterue ne may. huerof arist / and geþ doun aboue alle þe halþen. þet byeþ / and ssole bi ine paradis / a ulod of blisse / of lost / and of pais. zuo grat / þet alle þo þet þerof drinkeþ : hi byeþ dronke. þet is þet pays and þe blissinge þet ssel by ine þe wordle þet is cominde hire uor to wyne / and hadde / me ssel libbe sobreliche ine þise wordle. ase zayþ saynt austin. Vor non ne dringþ of þise stremes of pais : þet ne is dronke of þe plente of blisse : þet ne lokeþ sobreté. þet is þe uirtue þet þe yeffe of wysdom zet ine herte / aye þe tomochelhede of glotunye. Vor wysdom tekþ sobreté / ase salomon zayþ. Sobreté is a traw wel precious. uor hit lokeþ þe helþe of þe zaule and of þe bodie ase sayþ þe writinge. Of glotonye of mete and of drinke to moche : comeþ uele greate ziknesses. and ofte þe dyaf. Vor be to moche drinke and ethe : sterfþ moche uolk / and þe dyaf his nimþ sodayneliche / ase me nimþ þane viss by þe cheake. þet is to zigge / þe morsel ine þe mouþe.

þise uirtue me ssel loky toppe alle þinges. uor þe guodes þet hi deþ to þan : þet his wel lokeþ. Verst / sobrete lokeþ be skele / and to þe onderstondinge hire uridom / þet dronkenesse hire be-nymþ. Vor þe ilke þet is dronke / is zuo y-nome of wyn : þet he lyst skele / and onderstondinge / and is ase adrayngt ine wyin. and huazne he wenþ drinke þet wyn : þet wyn dryngþ him. þe oþer guod þet sobreté makeþ is þet hi deliureþ þane man of to uoul þreldom. þet is of þe þreldome of þe wombe. Vor þe glotoun / and þe to moche nimere of metes : makeþ of hare womben hare god. ase zayþ zaynte paul. Vorzoþe moche he him onworþeþ : þet serueþ to ane zuiche uoule lhorde / ase to his wombe. huerof ne may guo out: bote uelþe and stench. Ac sobreté lokeþ man ine his lhordssip. uor For kuelþ.

To win this blessing one shall live soberly in this world.

Sobriety cometh of wisdom.

Gluttony produces sickness and often death.

Death seizes gluttons suddenly, as one doth the fish by the cheek.

Drunkenness deprives man of his freedom.

The drunkard loses his reason, and the wine drinketh (drowneth) him.

The glutton makes a god of his belly,

out of which go filth and stench.

þe gost ssel by lhord ouer þet body. and þet body ssel serui to þe goste. þe þridde guod þet sobreté maked is þet hi loki þe gate of þe castele aye þane ost of þe dyeule. þet is þe mouþ þet is þe mayster gate of þe castele of þe herte / þet þe dyeuel asayleþ ase moche ase he may. Ac sobreté him werþ þe gate / þet is þe mouþ. And huazne þe gate of þe mouþe is open : þe gest of zenne geþ in liȝ[t]liche / and uor naȝt he viȝt ayen þe oþre zennes / þet naȝt wyphalt his tonge. Huo þet heþ þise uirtue : he heþ of his bodye þe lhordssip. Also ase me ouercomþ þet hors bi þe bridle. sobrete heþ þe uerste batayle ine þe ost of uirtues / and lokeþ / and wereþ þe oþre uirtues. þanne þe dyeuel uondede uerst / ase be þe mouþe / of oure lhorde þo he him zede / þet he ssolde maki of stones bread. Also he asaylede þane uerste man be þe mouþe / and him ouercom. uor he him openede þe gate of his castele / þo he him consentede to þe uondinge. To loki sobrete ous tekþ / kende. writinge. an alle sseppe. kende / þet amang þe bestes / man heþ þane leste mouþ be þe bodie. Efter man to þe oþre lemes y-dobled / ase þe eȝen / [and] earen / ac—he ne heþ bote enne mouþ. Ine þet ous tekþ kende / þet me ssel ethe lite / and drinke lite. uor kende is mid lite y-payd. and be to moche of mete / is ofte y-ueld down. þe writinge ous tekþ sobreté. ine uele manyeres / and be manye uorbysnes / ase moȝe ysi / þo þet conneþ þe writinge onderstonde / an þo þet zyȝeþ þe liues of halȝen. Efterward / alle ssepþes techet sobreté. uor ine alle ssepþes / heþ god yzet riȝte mesure / ase zayþ salomon ine þe holy writinge. Sobreté ne is oþer þing þanne to loki riȝte mesure. þet alneway halt þane middel ine to moche : and to lite. be þan þet scele a-liȝt be grace tekþ. Vor ine þise timliche guodes / þet / þet is to moche to onen : is to lite to anopren / and þet / þet is to moche to ane poure manne : to ane riche manna hit were ofte-

The spirit should be lord over the body.

[Fol. 78. a.]

The mouth is the master-gate of the castle of the heart.

Sobriety is first assailed in the host of virtues.

The devil tempted our Lord first by the mouth.

Man hath some limbe doubled, but he has only one mouth.

All creatures teach us sobriety.

Sobriety is a mean between too much and too little.

Even in fastings, watchings, &c., sobriety must be exercised.

The virtue of temperance must be observed in all virtues,

for it moderates all the thoughts, wills, and desires of the body.

The end of all virtues is that the heart and body "be well ordained to God,"

and be withdrawn from the love of this world.

[Fol. 78. b.]

The love of God sets the heart in peace.

Our Lord saith, "Thou shalt be in travail in this world, but in me shalt thou find rest."

ziþes to lita. Ac sobreté and temperance / zet ouer-al mesure. Also in gostliche guodes : ase in uestinges / in wakiinges / in disciplines / and in oþre dedes of uirtue / þet byþ y-do uor god / an uor note of þe zaule : zet mesure. zuyche ase scele aceþ. þe uirtue of temperance and of sobreté. þe ilke uirtues lokeþ mesure sceluolle. naȝt onlepiliche in mete and in drinke : ac in alle uirtues. ase zay[þ] saynt bernard. Vor þise uirtue zet alle þe þoztes. alle þe willes. alle þe steriunges of þe herte. and alle þe wyttes of þe bodye / outnime þe lhordssip of riȝte scele. ase zayþ tullius þe wyse. zuo þet a liȝte scele be þe yefþe of wysdome / halt in pese þe lhordssip of þe herte / and of þe bodie. and þet is þe ende and þe onderstondinge of alle uirtues þet þe herte and þet body by wel y-ordayned to god. zuo þet god onlepiliche by heȝ lhord. in zuyche manere þet al by in his boȝsamnesse al þet he heþ in þe regne of bodye and of þe zaule. and þet makeþ sobre loue of god. þet zet of al / þe herte in-to þe wille of god. þanne zaynt austin zayþ. þet þe uirtue of temperance and of sobrete / is alone þet is yloked to god y-hollyche wyþ-oute corrupcion. and ous wyþ-draȝþ uram þe loue of hier beneþe. þet is þe loue of þise wordle / þet troubleth þe herte of man / and hise zet in zorȝe. and him benimþ riȝtuolle knaulechinge of god / and of him-zelue. Also ase me ne zizþ naȝt briȝtliche in þe wetere ystered. Ac þe loue of god / þet is wel y-clensed of alle erþliche loue / and of alle ulessliche willes zet þe herte in pais. Vor hi him deþ and zet in his oȝne stede. þet is in gode. þer he him restep. þer he is in pais. ne ne heþ blisse / ne reste : bote þer. þanne zayþ oure lhord in his spelle. 'þou sselt by in trauayl in þise wordle. ac in me þou sselt vinde reste.' And saynt austin zede. 'Lhord : min herte ne may by in pais : alhuet hi restep ino þc.' þe ilke loue ne wext naȝt of erþe / ne of mares.

Of þise wordle. Ac hy comþ doun of þe heze roche
 hueroppe hi ys yzet and y-mad þe greate cite of
 paradis / end þe cite of holi cherche. þet is Iesu
 crist / ope huam byþ y-set and ymad uestliche be
 guode bileaue. þe stronge casteles. þet byþ þe herten
 of guode men. Of þo heze roche comþ doun þe welle
 of loue ine herte þet is wel y-clenzed uor þe loue of þe
 wordle. þe ilke welle is zuo clier and zuo y-zendred /
 þet þe herte hire y-knaup / and y-ziþ hire zelue and
 hire makiere. alsuo ase me yziþ in aue uayre welle
 wel yzendred. ope þo welle þe herte restþ efter þe
 trauayl of guode workes / ase we redeþ of Iesu crist
 oure lhord. þet þo he helde zuo moche y-guo þet he
 wes al weri / he him zette and restede ope þe welle. þe
 ilke welle boue þet guode herte / he þet him wille
 berþe / him restþ is þe loue of god. þe ilke welle is
 zuo zuete and of zuo guod smac : þet þe ilke þet þerof
 dringþ / uoryet alle oþre zuetnesses and oþre smakkes.
 þe ilke welle ne uelþ naþt þane fanc ne þe erþe / ne
 þane merss of þise worlle / and þeruore hy is zuete and
 of guod smac to drinke. uor ase moche ase þe welle
 yuelþ lesse of þe erþe : zuo moche hi is þo holer and
 þe betere of to drinke. þet is þe welle of wytte and of
 wysdome. uor þe ilke þet þerof dringþ / he knaup wyt
 and wysdom and uelþ / and smackþ þe greate zuet-
 nesse þet is ine god / and þet is þe hezeste wyt of
 man : wel to knawe his æppere / and him loue mid
 al his herte. Vor wypoute þise filosofie / alle oþre
 wyttes ys folye.

Zuych wyt zet þe holy gost ine herte / þanne he
 him yelþ þane yefþe of wisdom / þet is herte of gost-
 liche blisse / and hire adraynkþ / and makeþ him
 dronke of holy loue. Huet wyt is þet / þet þe holy
 gost zet in-to þe herte wel y-clenzed : þet ich hadde
 hier be-uore y-sawed, huer þet is spek of þe wyttis of
 þe zaule / ase ginnage of þe drage of uice and þe

This love cometh
 down from the
 high rock (Jesus
 Christ).

Of this rock
 cometh the well
 of love into the
 heart.

By that well the
 heart resteth
 after its labour of
 good works.

This well is sweet
 and delicious.

It is pure and
 undefiled,

and wholesome to
 drink.

It is the well of
 wit and of
 wisdom,
 and whoso
 drinketh thereof
 knoweth wit and
 wisdom.

Such wit the
 Holy Ghost
 giveth,

and setteth in the
 true heart.

uore ich paci þe ssortlaker. þet gostliche wyt þet comp
 of stedeuest loue of god. makeþ þe herte sobre / and
 zofte / and alle þinges a-measureþ / zuo þet þe herte þet
 is ine zuich stat is ine payse / ase hi may by ine þise
 dyadliche liue. Vor ine þise wordle / non ne may
 libbe wyþ-oute torment / and wyþ-oute zome viþtinge
 of temptacion. þet god zent ofte uor to uondi his
 knyþtes. and uor þan þet hi conne usy of armes of
 uirtue. uor oþerlaker hi ne moþe by guode knyþtes.
 þanne me couþe maky þe tornoymens ine time of pays.
 Ac huanne þe guode knyþt het ouercome þet tornoy-
 ment: he went ayen to his house. þer he him restep
 al in eyse. Alsuo deþ þe guode herte huanne hi heþ
 wel yuoþte and heþ ouercome þet tornoyment of
 uondinges: ha comp ayen to him-zelue / and him
 restep ine god. þet him confortep efter þe trauayl / zuo
 þet he þer uoryet al his trauayl. and ne þengþ bote of
 god. huer he uint al þet he wilneþ. þet is þet frut þet
 þe traw of sobreté berþ / þet comp of þe yefþe of wys-
 dom / ase ich habbe aboue yzed.

to make it sober,
meek, and patient.

None may live in
this world with-
out "some
fighting of tempt-
ation."

[Fol. 79. a.]

The good heart,
when it hath
well fought,

returns to itself
and resteth in
God.

Of the steps of
sobriety.

Moderation shall
be observed in
five things.

1. Set bounds to
the understanding
and to belief.

Those overstep
moderation who
are unbelievers,

[*1 misbylefnde!*]

and measure
belief by their
understandings.

OF ÞE STAPES OF SOBRETÉ.

Ase ich habbe aboue yssewed / sobreté ne is oþer
 þing / bote to loky riþte mesure ine alle þinges. Ac
 spacialliche: ine vyf þinges me ssel loki mesure. þet
 byep alsuo ase zeue stapes huerby wext and profiteþ þet
 traw of sobreté.

þe uerste stape of sobreté is / þet me zette mesure in
 his onderstondinge. spacialliche to þe articles and to þe
 poyns of þe beleaue. þe ilke ouergeþ mesure / þet wyle
 zeche kendelich skele / ine þan þet is aboue onderstond-
 inge / ase doþ þe bougres / and þe misbylefde.¹ þet
 wyllep mesuri þe beleaue be hare onderstondinge. ac hi
 ssolden mesuri hire onderstondinge and hare skele to þe
 mesure of þe beleaue / þet god ous heþ y-yeue. And
 salomon zayde to his zone. 'Vayre zone / do in-to þine

wytte mesure.' þet is to zigge / þet þou ne bi naȝt / of
 zuo oȝene wytte / ne naȝt zuo ypiȝt in þine ouerweninge :
 þet þou ne flechchi / uor to leue to guod red. and þet
 þou ne lete þin oȝene wyt / uor to bouȝe to þe wyser
 þanne þou. And specialliche to þe articles of þe beleaue
 me ssel lete his oȝene wyt / and his onderstondinge
 flechchi / and zette ine þreldom of þe beleaue / ase zayþ
 zayte paul. naȝt uor to apeluchier ne zeche kendelech
 scele. huer he non ne heþ / ase doþ þe bysye / oþer þe
 malancolien / þet byeþ ylich þan þet zek³ þe crammeles
 ine þe russoles. oþer þan þet zekþ þet uel ine þe aye /
 oþer þane knotte ine þe resse.

Man should not
 be overweening
 and self-confident.

He should set his
 understanding in
 thraldom to belief.

þe oþer stape is / þet me zette mesure ine þe loste
 and mid þe likinge of þe wille / þet me ne him ne aslaky
 naȝt to moche þane bridel to yerne to lostes of þe ulesse /
 ne to þe couaytise of þise wordle. þanne þe wyse zayþ
 ine þe writ[i]nge. 'Ne uolȝe naȝt' he zayþ 'þe couaitises ne
 þe wylninges of þine herte / and þe miswende to do þi
 wyl / þet þou hit ne uoluelle naȝt. and yeld guod skele.
 uor yef þou dest to þine herte his wyl : þou makest
 blisse to þine vyendes / þet byeþ þe dyeulen of helle.'
 uor alsuo ase þe ilke þet makeþ blisse to his uo / ayens
 huam he ssel uiȝte / huanne he him yelt to him ouer-
 come. Yef he him yelt ouercome to þe dyeule þet him
 consenteþ to his euele wylninges. þeruore zayþ zay[n]te
 peter þe apostel. 'ich you helsny / þet ye ase oncouþe /
 and pilgrimes / you loki uram wilninges.' þe ilke þet
 is pilgrim and ine oncouþe contraye / huer byeþ manye
 þyeues an robberes þet aspieþ þe pilgrims / and wayteþ
 þe wayes : ham lokeþ moche / þet hi ne ualle ine þe
 honden of þyeues. and þengþ hou he may guo zikerliche.
 Alle þe guode men ine þise wordle byeþ oncouþe and
 pilgrims. Hi byeþ oncouþe / uor hi byeþ oute of hare
 contraye. þet is paradys. þet is þe contraye / and heritage
 to guode men. Hi ne byeþ þenchinde bote uor to
 uoluelle hire iornayes / al huet hi comeþ to hare eritage /

2. Set mēasure in
 the lust and the
 pleasure of the
 will.

Follow not the
 covetousness of
 thine heart.

Consent not to
 the devil's sugges-
 tions.

Travellers in a
 strange country
 are watchful for
 fear of thieves.
 [Fol. 79. b.]

All good men are
 like pilgrims.

Their heritage is
 paradise.

¹ For zekþ.

The good pilgrims
choose good
society, þet is þe cité of paradis / þet þe guode pilgrims zechep. ase
zayþ zaynte paul. þet ne habbeþ / ne nolleþ habbe þe eri-
tage hier ine þise wordle. Zuyche pilgrims þet willeþ guo
zikerliche : hi doþ ham ofte ine guode uelazrede / and
ine zikere guoinge. þe guode uelazrede þet let zikerliche
and guoþ rihtuolliche / is byleauē / and loue. beleauē /
let þane way to pilgrimes. ac loue his berþ. zuo þet þe
way ham greueþ lite / oþer nazt. Huo þet heþ zuyche
uelazrede : he ne heþ of þyues none drede þet wayteþ þe
wayes. þet byeþ dyeuēn þet nimeþ and robbeþ alle
þo / þet none zuicne uelazrede ne habbeþ. þet byeþ þo
þet wylleþ do hyere / hyre lostes : þet ham doþ in-to þe
honden / and in-to þe grines of þe dyeule. Beleauē /
and loue of god. of-halt þe herte / and his wyþdrazt
uram queade þoztes / and uram fole¹ lostes / þet he ne
consenti. Also ase me ofhalt þane uozel be þe ges /
þet he ne vly to his wylle. þe herte is ase is þe uozel
þet wolde vly to his wylle / and bote hy by ofhealde /
be þe ges of beleauē / and of loue / hy ulyzþ perilus-
liche / zuo þet hy hyre spilþ / and ualþ olte into þe
grines / of þe uozelere of helle. þet is þe dyeuel / þet ne
wylneþ / bote to nime þane uozel. þeruore þe guode
men and þe wyse / wyþdrazeþ hare wyl / and hare
lostes / and hare þoztes. be temperance and be sobreté.
Huerof senekes zayþ. 'yef þou louest to bi sobre / and
atempre : wyþscore / and wyþdraz þine willes / and zete
ane brydel to þine couaytises.' Vor also ase me wyþ-
halt þet hors by þe bridle þet hit ne guo nazt to his
wille : also me ssel ofhyealde þe herte be þe bridle of
sobreté / þe hy ne yeue hire nazt / to þe wille ne to þe
couaytise of þise wordle.

þe þridde stape of sobreté is / zette and loki mesure
ine wordes. Huerof salomon zayþ. þet 'þe wyse / and
þe wel ytozte / tempref / and mesureþ his wordes.' And
saynt Ierome zayþ. þet 'mid ueawe wordes / is y-

¹ MS. *folo*

proued mannes lyf.' þet is to zigge. by þe wordes me may ykname þe folyes / and þe wyttes of men. Vor ase me knaup þet zuin be þe tonge / yef lit ys hol. oper aboute y-zawe. and þeruore zayþ þe wyse ine þe writinge. þet 'þe wordes of þe wyse byeþ y-wege ine þe waye.' þet is to zigge / þet þe wyse ssel zuo wege þe wordes ine þe waye of skele and of discrecion þet þer ne by naht to wyþ-nymene. Zome uolk byeþ / þet ne moze ham naht hyalde stille / ne naht ham loki / þet hi ne zigge / by hit zop by hit leazinge. þet byeþ ase þe melle wyþ-oute scluse. þet alne-way went be þe yernynge of þe wetera. Vor hi habbeþ ase uele wordes / ase þer comp of weter to þe melle. Ac þe wise zetteþ þe scluse of discrecion / uor to ofhealde þet weter of fole wordes. and to uele. þet hi ne guo be þe melle of þe tonge. þeruore zayþ þe wyse ine þe writinge. 'Yziþ þet weter yerne.' þet is to zigge: hald þine wordes ine þe scluse of discrecion. uor ase zayþ salomon. 'Huo þet let guo þet weter to his wille: he is ofte cause of strif / and of chidinge / and of manie kuedes / þet comeþ of kuede tonge.' ase ich habbe be-uore yzed / ine þe chapitele of uices. huer ich spek of þe zenne of þe tonge. þeruore zayþ wel þe wyse ine þe writinge. 'do' zayþ he / 'þine wordes ine waye / and guod bridel ine þine mouþe. and nim nede þet þou ne ualle be þine tonge be-uore þine uo: þet þe aspief.' An-oper zayþ. 'Do to þine mouþe / a dore and a loc. and to þine wordes: a waye and a yok.' Huo þet ne weþþ his wordes ine þe waye of discrecion. and ne ofhalt naht his tonge by þe bridle of skele. þet ssel ofhyealde þe tonge of kuede wordes. he ualþ liztliche ine þe bonden of his uon. þet byeþ þe dyeulen / þet oueral ous aspief / and wayteþ. Huanne þe von / þet vizteþ aye þane castel / yef hi vyndeþ þe gate oppe: hi guoþ in liztliche. alsuo þe dyeuel þet uizt wyþ þane castel of þe herte / huanne he uint þe gate oppe / þet is þe mouþ / he nimþ liztliche þane castel. And þeruore

By words may the folies and wisdom of man be known.

Weigh thy word in the balance of discretion.

The wise setteth the sluice of discretion to keep back the water of foolish words. [Fol. 80. a.]

Many evils come of the evil tongue.

Take heed that thou fall not by thy tongue.

Put a door and a lock to thy mouth.

He who does not guard his tongue will fall into the power of his foe, the devil.

The mouth is the gate of the heart.

- Reason has the care of the mouth.
- Weigh well thy words ere they be spoken.
- Be not afraid to speak the truth,
- and speak not falsely to please any one.
- Be careful of what thou hearest.
- If thou hearst with pleasure evil of another, thou art privy to the sin of the slanderer.
- Great men should consider well what they hear.
- Flatterers and liars are plentiful,
- but few are truthful.
[Fol. 80. b.]
- Great men have great need of those who fearlessly speak the truth.
- zayde danip ino þe sautere. 'Ich sette guode lokinge to þe mouþe aye mine yuo' / þat is þe dyeuel. þe lokinge of þe mouþe / þet is skele and discrecion. þet exameneþ þe wordes / erþan hi guo out ate moþe. þis is þe vizt huerof þe wyse spekeþ ase ich hadde aboue yzed / huer me ssel weze þet word er hit by yzed. And þou ssel ywyte / þet zoþnesse halt þise rihtuolle waye. Vor zoþnesse acordeþ þe onderstandinge of þe herte : and þet word of þe mouþe / as hit is ine þe herte. þis waye ne ssel hongy of þis half / ne of yend half / ariþthalf ne alefthalf. þet uor none priuè loue of man ne of wyfman. ne uor tiulich note. ne uor hate of oþren : me ne ssel lete to zigge zoþ / huer þet me ssel / and huazne hit is nyed. ne leazinges / ne ualsnesse / me ne ssel zigge uor nenne man.
- Ase me ssel loki mesure ine wordes : alsuo me ssel loki mesure ine hyerþe. Vor asewel me may zenezzy ine kuede hyerþe : ase ine kueade speche. þanne þe ilke þet yhyerþ bleþeliche missigge oþren : ys partiner / and uelaz of þe zenne of þan þet he yhyerþ. þet non ne wolde zigge bleþeliche kuead of oþren / nameliche to uore greate men / bote yef he ne wende þet hit likede to him þet hit hyerþ. þanne an halzen zayþ. þet 'non ne ssolde by misziggere : bote þer by an hyerere.' þer uore salomon zayþ. 'þe norþene wynd / to-þraup þe raynes / and þe lourinde chiere : þe wordes of þe missiggere.' þise greate men hi ssolden wel ham loki / þet hi hiereþ / and þet hi leueþ. þet hi vindeþ veawe / þet zoþ ham zigge. Ac ulatours / and lyezeres / byeþ to grat cheap ine hare cort. þe meste dierþe þet is aboute ham / is of zoþnesse / an of trowþe. and þeruore hi byeþ ofte y-giled. þet hi yhereþ bleþeliche / and y-leueþ lihtliche þet me ham zayþ and þet ham likeþ. Senekes zayþ. þet þer ne lackeþ to greate lhordes : bote zoþ ziggeres. Vor hi haddeþ lyezeres / and vlatours : to greate cheape. and veawe zoþ ziggeres. Me ssel habbe

þe earen opene / uor to hyere bleþeliche / þe guode
 wordes / þet byeþ worþ to þe help of zaule. and y-aset : Shut thy ears to
 foul words.
 to fole wordes / ydele / and queade. þet moze do harm :
 and ne moze do guod. þeruore þe wyse zayþ ine þe
 writinge. 'Stoppe þine earen mid þornes. and ne hyer
 nazt þe queade tongen.' þe queade tonge : is tonge of
 eddre of helle / þet þe misziggeres bereþ. and enuenimeþ
 þo þet his y-hereþ. Stop them with
 thorns,
 Aye zuyche tongen me ssel stoppi
 þe yeren mid þornes / mid the drede of oure lorde /
 oþer mid þe þornes huermide god wes y-corouned / uor
 beþenchinge of his passion : Vor huo þet heþ drede of
 god / and beþenchinge of his passion : he nolde nazt
 bleþeliche y-hyere þe misziggeres / ne flatours / ne fole
 wordes / ne lodliche. In anoþre manere me may on-
 derstonde þis word. 'Stoppe þine yeren mid þornes.'
 þe þornes þet prikieþ / be-tokneþ harde wordes and
 prekiinde / heruore me ssel wyþuime þe missiggeres /
 and maki his stille and ssewy semblont þet me ne hierþ
 his nazt bleþeliche. þer is an eddre þet is y-hote ine
 latin / aspis. þet is of zuiche kende / þet hi stoppeþ þet
 on eare mid erþe / and þet oþer mid hare tayle / þet hi
 ne yhere þane charmere. þe ilke eddre ous tekþ a wel
 grat wyt / þet we ne hyere nazt þane charmere / þet is
 þe lyeþere / and þe flatour. þet ofte be-charmeþ þe riche
 men. Ac huo þet stoppeþ þet on eare mid erþe / and
 þet oþer mid þe tayle : he ne ssolde hadde none hede to
 bi be-charmed of þe dyeule / ne of kuede tongen.
 þe ilke stoppeþ þet on eare mid erþe : þet þengþ þet he
 is of erþe / and to erþe ssel come. and zuo þenche his
 uoulhede and his ziknesse. hueruore he him ssel moche
 mildi : and nazt him praysy. þet oþer eare stoppi mid
 þe tayle / uor to beþenche of þe dyaþe / þet him ssel
 wel astonie. Huo þet þus couþe stoppi his earen :¹
 he nolde yhyere bleþeliche zigge / ne recordi þing : þet
 ssolde misliki god. and zuo ssolde he by wel ytempred /
The asp closeth
 one ear with earth
 and the other
 with its tail, so
 that she may not
 hear the charmer.
The liar and
 flatterer is a
 charmer that one
 must beware of.
 He who stops his
 ears will not be
 beguiled by
 flattery ;
and will think of
 the earth from
 whence he came,
and of death that
 will overtake him.
 He who thinketh
 of these things
 will not listen to
 words displeasing
 to God.

¹ MS. *craren*

and amesured ine hyerþe and ine lhestinge. And þis is þe uerþe stape of sobrete.

Moderation in clothing is the fifth step of Sobriety. Excess is a sin,

wherefore we should not be over busy in adorning ourselves.

He is a fool and childish that is proud of his clothing.

The wearing of clothes comes of the sin of our first parents.

[Fol. 81. a.]

Under fair robes there is often a dead soul.

Nature has adorned the peacock and cock.

Nature has given man no clothes of which to be proud.

St. Paul says that women shall adorn themselves with propriety.

Many poor might be sustained by the number of robes that one woman wears in a year,

þe uifte stape is / to loki mesure of ssredinge of preciose robes / huerof me paseþ moche mesure / and makeþ moche ouerdoinges. and þeruore þet ouerdeðe is grat zenne / and ueleziþe anchesoun to zene ine oþren. þeruore me ssel ine zuyche þinges loky mesure. Vor hit is to moche of pris and to moche bysy agrayþinge ne were zenne : oure lhord ne speke naȝt zuo steffiche ine his spelle a-ye þe queade riche / þet zuo ofte ham ssredeþ / ase of to zofte bougeren and of to moche of pris pourpre. O. moche is he fol uorzoþe / and child of wytte / þet of his ssredinge is proud. Me ssolde him wel hyealde fol : þet were proud to bere þe ssredinge. þet ne ssolde by bote a tokne. and a beþenching of þe ssame of his uader / and of his oþene. þes wone of robes nes yuounde / bote uor þe zenne of oure uerste uader uor to wry his confusion / and oure. Huanne me yziþ bere ane byrie. þet is tokne þet þer is wyþine a dyad. alsuo hit y-ualþ ofte / þet onder þe uayre robes : is þe zaule dyad be zenne / and nameliche ine þan þet ham gledyeþ / and predeþ. Yef þe pokoc him prette uor his uayre tayle. and þe coc uor his kombe / hit ne is no wonder þet kende ham heþ y-yeue / an doþ be hare kende. Ac man oþer wyfman / þet heþ wyt and skele / and wot wel þet kende ne heþ naȝt y-yeue him þet ilke ssroud / he ne ssel him naȝt prede : of þe ssredinge of his bodye. ne of þe quayntises of his heuede. þeruore zayþ þe wyse ine þe writinge. ' ne glede þe naȝt ine uayr ssroud.' And zaynte paul þus zayþ[þ]. þet þe wyfmen hi ssolle ham agrayþi : mid sobreté. þet is to zigge : be mesure / and wyþ-oute ouerdoinge / be þe stat / þet þe wyfman acseþ. Vor zoþe þet ne is naȝt wyþ-oute ouerdoinge. þet on wyfman. ssel habbe uor hare body ine one yere zuo uele payre of robes / and of diuerse maneres / huerof manye poure miȝten by

sostened of þan þet is to moche. Ac yet eft yef hi weren ate ende y-yeue uor godes loue to þe poure: yet hit were zomþing. ac hi byeþ ofte y-yeue to rybaus þet is wel grat zeune. þeruore me ssel loki mesure ine zuyche þinge be þe stat þet þe persone acseþ ase ich habbe aboue y-zed.

but they are not given to the poor, but to the dissolute.

þe xixte stape of temperance and of sobreté is / þet ech loki guode mesure ine his contenonce / and ine his beringe. þanne seneke zayþ. Yef þou art sobre and atempred / nim þou hede þet þe steriynges of þine herte ne of þine bodye / ne by uoule ne ouworþi. Vor of þe discordance of þe herte: comþ þe discordance of þe bodie. Zome þer byeþ zuo childhedi / and of zuo nice manere / þet hi makeþ ham-zelue to by hyealde foles. Hit becomþ wel to man of worssipe / and þet is ine grat stat / þet he by wel ordine / and amesured ine alle his dedes / and in alle his zigginges. and of uayre contenonce to-uore alle men / zuo þet non ne moze nime of him kuaeade uorbisne / ne þet he ne by yhealde uor fol / ne uor child. Vor ase zayþ a grat filosofe. 'child of elde. child of wytte. and child of þeawes: byeþ al on.' þe writinge zayþ þet / þet child of an hondred year: ssel by acorsed. þet is to zigge. þet þe ilke þet heþ uolle elde / and leueþ ase a child: ssel by acorsed of god. þanne zaynte paul zayde of him-zelue. 'þo ich wes child: ich dede ase a child. ich þozte ase a child. ac zepþe ich com to elde of uol man: ich uo[rlet] alle mine childhedes.' Vor huo þet halt ald man uor child: he hine halt uor fol. And þeruore zayþ zaynte paul. 'Ne by nazt child of wytte. ac ine queadnesse by lite.' Nou is hit þanne guod þing and oneste. profitable / and worþssipuol to man an to wyf-man / and nameliche to grat wolk. þet hi loki sceluolle mesure / ine berynge ine contenonce / and þet hi by wel ordyne oueral. and be-uore god / and be-uore þe uolke. And þis is þe xixte stape of þise trawe.

The sixth step of Temperance is moderation in conduct. Take heed that the feelings of thine heart be not foul or silly.

Some are so childish that they cause themselves to be looked upon as fools.

Look that thy deeds be well ordered, so that none be 'led astray by thy example.'

The child of an hundred years shall be accursed, for he is of age and yet is childish.

He who holdeth an old man a child holdeth him a fool.

Every man and woman shall so order their conduct that it be decorous, profitable, and honourable before God and man.

Observe moder-
ation in meat and
drink.

[Fol. 81. b.]

Load not the
heart with the
sins of gluttony
and drunken-
ness.

Of excess in meats
and drinks see
the chapter
where the sin of
gluttony is treated
of.

Moderation is to
be found in all
virtues.

It is a fair tree,
and its fruit is
peace of heart.

He who hath this
virtue is joined to
God by charity,
and is separated
from the world's
love,

and so he resteth
in God and hath
comfort and bliss.

Such bliss setteth
the Holy Ghost in
the heart that is
perfected by the
virtue of sobriety.

þe zeuend stape is / to loki mesure ine mete and
ine drinke. Vor ouerdede of mete and of drinke: ðeþ
moche harm ine bodie and ine zaule. ase ich hadde be-
uore yzed. þeruore zayþ oure lhord ine his spelle
'Nimeþ ye hede / þet youre herten / ne by ygreued /
ne y-charged of glotounie / ne of dronkehede.' þet is to
zigge / þet þou ne do ouerdoinge of mete and of drinke.
Sobreté lokeþ mesure ine mete and ine drinke. þet me
ne maki ouerdoinge. Of þe ouerdoinges þet me wes y-
woned to do ine drinke and ine mete / ich hadde ynoþ
yspeke ine þe draþþe of vices huarne þet ich spek of þe
zenne of glotunie / to huam þis uirtue huerof ich hadde
yspeke / zuo is *contrarie* specialliche. and þeruore ich
nelle nanmore hyer speke.

Nou hest þou y-herd þe stapes huerbi þis traw wext
and noteþ. and yef þou wylt ywyte þe boþes of þise
trawe: yziþ alle þe oþre uirtues / þet byeþ y-contyment
ine þis boc. and þou sselst yuinde oueral þise uirtu.
Vor ase ich hadde yzed aboue / and y-ssewed. þis
uirtue zet mesure ine alle þe uirtues. hueruore ich
zigge / þet alle þe oþre uirtues byeþ boþes of þise. uor
hy hyre sseweþ ine alle þe oþre boþes. þet traw berþ
wel uayr frut. and wel smakinde. þet is pais of herte.
ase ich hadde aboue yzed. Vor huo þet heþ þise
uirtue: he heþ þe herte zuo to-deld *uram* þe loue of þe
wordle / and zuo y-yoyned to god be charite. þet is
charite: loue of god. Vor hi zet alle oþre þinges ine
uoryetinge þet ne byeþ naþt ydyzt to god. And ine
zuyche manyre þe herte him resteþ ine god. huer hi
heþ al hire confort. hire blisse / and hire lost. þet
paseþ alle oþre lostes. Zuych comfort / zuych lost / set
þe holy gost ine herte þet is uolmad ine þe uirtue of
sobreté / þet comþ of þe yefþe of wysdome / ase ich
hadde aboue yzed. Vorzoþe he þet zuich pays of herte
miþte hadde / and yuele: he ssolde him resti ine god /
þet is þe ende / and þe uoluellinge / and þe *somme* of

his wylninges. he ssolde bi y-blissed ine þise wordle /
 and ine þe oþre. uor he ssolde habbe y-wonne þe ilke
 blissinge þet god behat ine his spelle to ham þet þise
 ilke pais lokede wyþ-oute brekinge. uor he zayþ þet hi
 byeþ yblissed þe paysible. uor hi ssolle by y-cleped
 godes zones. þo byeþ payzible / þet zayþ zaint austin /
 þet alle þe steriinges of þe herte ordayneþ / and zetteþ
 onder þe lhordssipe of rihte secle and of þe goste. þos
 byeþ ariht y-cleped children / uor hi bereþ þe anlik-
 nesse of hire uader / þet is þe god of loue and of pais.
 aze zayþ zainte paul. and þanne pays and loue of god /
 is þet þing þet mest makeþ man anlikni to god. and þe
 con[t]rarie to þe dyeule þet is godes uo. Efterward /
 hi byeþ y-cleped godes zones. uor hi uolþeþ al hare
 uader wel nier þanne eni oþer. uor pays / and loue / him
 uolþeþ more nyer : þanne eni oþer uirtue. Efterward /
 hi doþ þe workes of hire uader. uor god ne com in-to
 þise wordle / bote to maki pays be-tuene god and man.
 be-tuene man and angle. be-tue[ne] man and himzelue.
 þanne þo he wes ybore / þe angles zonge uor þet pays
 þet god hedde y-brozt in-to erþe. and þeruore þet þe
 uolk ne ssolde zeche bote pays. þeruore þanne þet hi
 byeþ godes zones / hi byeþ yblissed ine þise wordle
 be special *grace*. Ac þe ilke blissinge ssel by uolmad
 huanne hi ssolle by ine payzible possession of þe
 eritage of hire uader / þet is of þe riche of heuene huer
 hi ssolle by ine zikere pays. ine pese uoldo / huer alle
 lostes ssolle by uolueld. huer ne may by no kuead /
 ne zorþe / ne aduerseté / ne defaute. ac abundance /
 and plenté of alle guode. blisse and icoye wyþ-oute
 ende. þet ssel by pais worþssipuol / lostuol / and
 eurelestinde. Pais þet paseþ / and ouergeþ wyt. ase
 zayþ zaynte paul. And zehþe þet hi paseþ alle wyttes :
 hi paseþ alle wordes. Vor herte non ne may þenche /
 ne maznes tonge telle: huet þing is þet pais þet god
 heþ behote his urendes. And þeruore ich ne ssolde by

The peaceable are
 blessed and are
 called God's sons.

Those are peace-
 able who control
 the emotions of
 the heart by the
 lordship of reason.

Peace and the love
 of God make man
 like God.

The peaceable
 are called God's
 sons because they
 do God's works.
 Christ came into
 the world to
 make peace with
 God and man.

[Fol. 82. a.]

God's sons are
 blessed in this
 world by special
 grace,
 but their bliss is
 perfected in
 heaven.

where is no sin,
 sorrow, or adver-
 sity,
 but blissful and
 everlasting peace.

No man's tongue
 may tell of the
 greatness of this
 bliss.

Wherefore I were
a mocker to
attempt to de-
scribe it to the
full.

bote a wlaffere ne zigge þing to þe uolle. And þeruore
ich nelle non more zigge. ac hier ich wille endi mine
matire. To þe blisse of oure lhorde / to huam by alle
worþssipe. þet ous lete wonie ine his uelagrede / huer
is lif eurelestinde.

This book is come
to an end,
May God his bliss
us send!

þis boc is ycome to þe ende :
Heuene blisse god ous zende. AMEN.

This book is
written in the
English of Kent
for lewd men, for
fathers and
mothers, &c.,
to keep them from
sin, so that their
consciencs may
be undefiled.
The author's
name signifies
'Who as God,'
and may God
give him the
bread of angels
and receive his
soul when dead.
Amen.

Nou ich wille þet ye ywyte hou hit is y-went :
þet þis boc is y-write mid engliss of kent.
þis boc is y-mad uor lewede men /
Vor uader / and uor moder / and uor oþer ken /
ham uor to berþe uram alle manyere zen /
þet ine hare inwytte ne bleue no uoul wen.
'Huo ase god' is his name yzed /
þet þis boc made god him yeue þet bread /
of angles of heuene and þerto his red /
and onderuonge his zaule huanne þet he is dyad.
Amen.

N.B. This book
was finished in
the Eve of the
Holy Apostles
Simon and Judas,
by a brother of
the cloister of St.
Austin of Canter-
bury, in the year
of our Lord 1340.

Ymende. þet þis boc is uolued ine þe eue of þe
holy apostles Symon an Iudas / of ane broþer of þe
cloystre of sanynt austin of Canterberi / Ine þe yeare
of oure lhordes beringe. 1340.

[*pater noster.*]
Our father that
art in heaven, &c.

Vader oure þet art ine heuenes / y-halþed by þi
name. cominde þi riche. y-worþe þi wil / ase ine
heuene : and ine erþe. bread oure echedayes : yef ous
to day. and uorlet ous oure yeldinges : ase and we uor-
leteþ oure yelderes. and ne ous led naȝt : in-to uond-
inge. ac vri ous uram queade. zuo by hit.

[*ave Maria.*]
Hail Mary!

Hayl Marie / of þonke uol. lhord by mid þe. y-
blissed þou ine wymmen. and y-blissed þet ouet of
þine wombe. zuo by hit.

[*credo.*]

Ich leue ine god / uader almiȝti. makere of heuene /

and of erþe. And ine iesu crist / his zone on-lepi /
oure lhord. þet y-kend is / of þe holy gost. y-bore of
Marie Mayde. y-pyned onder pouns pilate. y-nayled a
rode. dyad. and be-bered. yede down to helle. þane
þridde day a-ros uram þe dyade. Steaʒ to heuenes.
zit aþe riʒt half of god þe uader al-miʒti. þannes to
comene he is / to deme þe quike / and þe dyade. Ich
y-leue ine þe holy gost. holy cherche generalliche.
Meznesse of halʒen. Lesnesse of zennes. of ulesse
arizinge. and lyf eurelestinde. zuo by hyt.

I believe in God
the Father Al-
mighty, Maker of
heaven and earth,
and in Jesus
Christ, &c.

I believe in the
Holy Ghost, &c.

Uor to sseawy þe lokinge of man wyþ-inne. þellyche
ane uorbysne / oure lhord ihesu crist zayþ. 'þis uorzoþe
ywyteþ. þet yef þe uader of þe house wyste huyche
time þe þyef were comynde : uor-zoþe he wolde waky /
and nolde naʒt þolye þet me dolue his hous.' Be þise
uader of house me may onderstonde / þe wyl of skele.
to huam be-longeþ moche mayné. þoztes. and his
besteringe. wyt. and dedes / ase wel wyþ-oute : ase
wyþ-inne. þet is to zigge / huych mayné / to moche
slac / and wylles uol ssel by : bote yef þe ilke uaderes
stefhede hise strayny / and ordayny. Vor zoþe yef he
hym a lyte of his byayhede wyþ-draʒþ : huø may zigge /
hou þoztes. eʒen. earen. tonge. and alle oþre wyttes :
becomeþ wyld. Hous. is inwyt / in huychen þe
uader of house woneþ. þe hord of uirtues gadereþ. Vor
huych hord : þet ilke zelue hous ne by y-dolue /
hezlyche he wakeþ. þer ne is naʒt on þyef : ac uele. ac
to eche uirtue : ech vice wayteþ. þazles hezlyche by
þe þyeue : is onderstonde þe dyeuel. a-ye huam and his
kachereles / þe ilke zelue uader / þazles yef he ne were
naʒt onlosti : his hous mid greate strengþe wolde loky.
þe uader of þe house / ate uerste guoinge in : he zette
slezþe / to by doreward. þet y-knaup huet is to uorlete :
and huet ys to wylny. huet uor to bessette out of þe
house. huet uor to onderuønge into þe house. Nixt
þan : ha zette st:engþe. þet þe vyendes / þet slezþe zent

[Fol. 82. b.]
[Vor to ssake
away heuiness /
and drede : and
hys wende / into
loue of god.]

If the master of
the house knew a
thief were coming
he would watch
and guard his
house.

The Father of the
house is the will
of Reason, that
hath many at-
tendants, as
thoughts,
emotions, sense,
deeds.

The servants will
be slothful unless
the master is
active.

If the reason is
idle, the thoughts,
eyes, and ears
become wild.

The House is the
Inwit, or spirit.
This house is
undermined not
by one thief but
by many.

The chief thief is
the Devil, the rest
are his catchpoles.

The Father of the
house appoints
Sleight(Prudence)
as the door-
keeper.

Next he appoints
Strength to oppose
the devils and
support Prudence.

Equity sits in the middle and gives to each its own gift.

At what time the thief will come one knoweth not.

Sleight lets some messengers in to give warning.

The messenger of Death demands an entrance, and claims a dead silence, and thus speaks:

"I am Dread, and a reminder of Death, who is coming upon you."

[*Comynde!*]

Sleight asks, "Where is Death? When shall he come?"

Dread answers, "She delays not, but is nigh at hand, and a thousand devils shall come with her, and bring great books, burning hooks, and fiery chains.

In the books are written men's sins.

The hooks draw the souls out of the bodies, and with the chains are they bound and drawn into hell."

[*Fol. 83. a.]*

Dread says he comes from hell, which is immeasurably wide and bottomless, full of fire intolerable, and of sorrow and darkness.

to zygge / to keste out: strengþe wyþdroze. þet his uoule lostes wyþ-droze: and wyþ-zeda. Riȝtnesse uorzoþe ssel zitte amydde / þet echen his ozen yefþ. Huoruore: huyche time þe þyef is comynde / me not. ac eche tyme me ssel drede. þise zuo y-dizt: naȝt longe to þe wakynde þe slep of zenne benymþ. Vor al þet lyf is to waky. Zome messagyers slezþe ssel lete in. þet zome þingos moze telle / þet me may a-waki myde. þus þe messagyer of dyafþe acseþ inguoyng: he is on-deruonge. Me him acseþ 'huo he ys. huannes he comþ. huet he heþ ysoze.' He ansuereþ. he ne may naȝt zigge: bote yef þer by heȝliche clom. Huich y-graunted: þus he begynþ. 'Ich am drede / and beþenchinge of dyafþe. and dyafþe comyde: ich do you to wytene.' Slezþe specþ uor alle. and acseþ. 'And huer is nou þe ilke dyafþ. and huanne ssel he come?' Drede zayþ. 'Ich wot wel þet he ne abytt naȝt to comene / and nyeȝ he is. ac þane day / oþer þane tyme of his comyng: ich not.' Slezþe zayþ. 'And huo ssel come myd hyre?' Drede zayþ. 'A þouzend dyeulen ssolle come mid hire. and brenge mid ham / greate bokes / and hernynde hokes / and chaynen auere.' Slezþe zayþ. 'And huet wylleþ hy do mid alle þan?' Drede zayþ. 'Ine þe bokes byeþ y-write alle þe zennen of men. and hise brengeþ / þet be ham hi moze ouercome men. of huychen þe zennes þerinne byeþ ywryte. þet byeþ to hare riȝte. Hokes hi brengeþ / þet þo þet byeþ to hare riȝte ouercomeþ: hire zaulen be strengþe: of þe bodye drazeþ out. and hise byndeþ mid þe chaines / and in to helle hise drazeþ.' Slezþe zayþ. 'Huannes comste?' Drede zayþ. 'Vram helle.' Slezþe zayþ. 'And huet is helle. and huet ysezeþe ine helle?' Drede zayþ. 'Helle is wyd / wyþ-oute metinge. dyep / wyþ-oute botme. Vol of brene on-þolyinde. Vol of stenche / wy-oute comparisoun. þer is zoȝe. þer is þyesternesse. þer ne is non oulre. þer is gronyng wyþ-oute ende. þer ne is

non hope of guode. non wantrokiynge of kueade. Ech þet þerinne is: hateþ him zelue: and alle opren. þer ich yzeþ alle manyere tormens. þe leste of alle / is more þanne alle þe pynen þet moþe by y-do ine þise wordle. þer is wop. and grindinge of teþ. þer me geþ uram chele in to greate hete of uere. and buoþe onþolynde. þere alle be uere / ssole by uorbernd. and myd wermes ssole by y-wasted / and naþt ne ssole wasti. Hire wermes / ne ssole naþt sterue. and hare ver ne ssel neure by ykuenct. No rearde ne ssel þer by yhyerd / bota. wo: wo. wo hy habbeþ: and wo hy gredeþ. þe dyeules tormentors pyneþ. and to-gydera hy byeþ y-pyned. ne neure ne ssel by ende of pyne: oþer reste. þellich is helle / an a þousend zyþe worse. And þis ich yzeþ ine helle / and a þousandziþe more worse. þis ich com uor to zygge you.' Sleþe zayþ. 'God wet ssole we do. Nou broþren and zostren y-hyreþ my red. and yueþ youre. Byeþ sleþe. an wakeþ ine youre bedes / porueynde guodes. naþt onlyche beuore gode: ac be-uore alle men.' þolemmodness zayþ. 'Do we to worke godes nebsseft / ine sscrifte¹ / and ine zalmes: glede we hym. byeþ sobre / and wakyþ / uor youre uo þe dyuel / ase þe lyoun brayinde geþ aboute þan: þet he wyle uor-zuelþe.' Strengþe zayþ. 'Wyþstondeþ hym: stronge ine byleaue. Byeþ glede ine god. Cloþeþ you mid godes armes. þe hauberk of ryzt. þane ssel of beleaue. nymeþ þane helm of helþe. and þe holy gostes zuord: þet is godes word.' Ry3[t]nesse zayþ. 'Lybbe we sobreliche. ry3[t]uolliche an bonayrelyche. Sobrelyche: ine ous zelue. ry3tuolliche: to oure emcristen. bonayrelyche: to god. þet we nolleþ þet me do to ous zelue: ne do we hyt naþt to opren. and þet we wylleþ þet me do to ous zellue: do we hit to oþre men. and uor zoþe þet is ryzt.' Sleþe zayþ. 'þer is anoþer wyþ-oute þe gates uayr. and gled. hit þingþ þe he bre[n]gþ glednesse.' Ry3[t]nesse zayþ. 'onderuongeþ hym.

There is no hope of good, and abundance of illa.

There is weeping and gnashing teeth.

The soul shall be tormented by the worm of Conscience.

Hell is even worse than all this by a thousand times.

Prudence says, "O God, what shall we do?"

Be watchful and prayerful.

Patience says, "Work God's likeness in shrift and in psalms."

Strength says, "Withstand the devil by belief."

Clothe you with God's armour."

Equity says, "Live sobriety."

Prudence says, "Another messenger awaits without." Equity commands him to be received.

¹ MS. *scrifte*

The messenger enters and says that he is 'Love of everlasting life.'

He asks for silence and peace.

Equity says that his demand is just.

The messenger says that he comes from heaven,

and that he has seen God as in a mirror.

[Fol. 83. b.]
"I saw the ineffable and indivisible majesty of the Holy Trinity:

the light therefrom dazzles the eyes, and surpasseth all sense.

I saw Christ on God's right hand,

and He bears the wounds and tokens of His passion in His body.

Next to Christ I saw the Virgin Mary,

[¹ godes? or zouses?]

who was interceding for us.

be cas he ous ssel gledye. uor þes ilke uerste: gratlyche he ous heþ y-mad of-dret.' Sleþþe zayþ to þe messagere. 'Guo in. and huo þou art. and huaznes þou comst. and huet þou hest yzoze: zay ous.' þe messagyre zayþ. 'Ich am loue of lyue eurelestynde. an wylnyng of þe contraye of heuene. Yef ye me wylleþ y-here: halþeþ amang you. clom / and reste. Naht uor zoþe amang gredynges and noyses: ych ne may by yherd.' Riht[*t*]uolnesse zayþ. 'Yef we longe godes drede / and be-þenclinge of dyape were stille: ryht hit is / þet þe spekinde / wel more we by stille.' Wylningge of þe lyue wyþ-oute ende / zayþ. 'þeruore byeþ stille / and yhereþ myd wylle. Ich come uram heuene. and þelliche þinges ich y-zeþ þer. þet no man ne may dyngneliche zigge. þazles zomþyng ich wylle zigge: ase ich may. Ich yzeþ god. ac be ane sscawere ine ssede.'

'Ich yzeþ þe ilke onspekynde / an on-todelinde magesté of þe holy trinity. be-gynnyng / ne ende ne heþ. Ac and lyht þer-inne woneþ / þet me ne may naht come to. Vram þo lyhte byeþ y-þorsse mine ezen / and þe zyþe þyester. Hyt ouergeþ uorzoþe alle wyttes / and alle zyþes. þe ilke bryht[*t*]nesse. and þe ilke uolnesse. þazles a lytel ich yzeþ oure lhord iesu crist / ine riht half zittinde. þet is to zyge: ine þe lyue wyþ-oute ende regnynde. þaz he ouer alle sseþþes by zuo uayr: þet ine him wylneþ þe angles to zyenne. Yet nou þe wunden and þe toknen of þe passion he heþ ine his bodye. huermyde he ous bozte. be-uore þe uader uor ous stant uor to bydde. Ich y-zeþ nyxt iesu crist þe ilke blisfolle mayde / and moder þe ilke zodes¹ / and oure lhordes iesu cristes / myd alle worþssipe and reuerence / y-nemned marie / ine þe wonderuolle trone zittynde / aboue alle þe holy ordres of angles / and of men: an-heged. hire zone iesus uor ous byddinde. and to huam hi is uol of merci. Ac þe ilke wonderuolle magesté /

and þe briȝtnesse of þe moder / and of þe zone : ich ne
 myȝte naȝt longe þolye / ich wente myne zizþe uor to
 yzi / þe ilke holy ordres of þe gostes : þet stondeþ be-
 uore god. of huichen þe euelestinde holynesse of þe
 zizþe of god / an of þe loue. ne hit ne ssel lessi : ne hit
 ne ssel endi / ac eure wexe and blefþ. Ac naȝt þe ilke
 degrez / and dingnetes / herynges alsuo / huyche hyre
 makyere hy bereþ no man uollyche þenche / ne naȝt ne
 may by ynoȝ to telle. þerefter þe profetes ich y-zeȝ.
 and þe patriarkes wonderlyche glediynde ine blisse. uor
 þet hy yzeȝen ine goste : uolued. hy yzeþ. þet ine longe
 anoy onderuyngē / þet ouet of blysse wyþ-oute ende
 chongeden. Ich y-zeȝ þe apostles ine tronen zittynde.
 Þe tribus / and þe tongen / alle preste. and of poure /
 and of zyke : zuo blisuolle and holy / of oure lhord iesu
 crist / and zuo heȝe / ynoȝ alneway ich am wondrinde.
 Ich y-zeȝ / ac uollyche ich ne my[3]te al zyz / þe innum-
 erable uelazrede of þe holy martires / mid blisse and
 worþssipe / y-crowned. þet be þe pinen of þise time /
 huyche hi beren to þo blisse / þet wes ysseawed ine
 ham : hy come þerto. Hyre holynesse / and hyre
 blysse : long time ich me lykede. Ich yzeȝ to þe
 blyssede heape of *confessours*. amang huam / men
 apostles / and techeres / þet holy cherche mid hare
 techingewereden. and alsuo uramalle heresyē/wyþ]-oute
 wem habbeþ yclenzed : sseaweþ. and hy uele habbeþ
 y-taȝt. ssynēþ ase sterren / ine euelestynde wyþ]-oute
 ende. þer byeþ Monekes þet uor claustrēs / and uor
 strayte cellen. wel moche / an clyerer þanne þe zonne :
 habbeþ wonynges. Vor blake and uor harde kertles /
 huytē þane þe snaw. and of alle zofthede / and
 neshode / cloþinge habbeþ an. Vram hare eȝen / god
 wyeþ alle tyeres. and þane kyng hy ssole ysy ine hys
 uayrhede. Alast / to þe uelazrede of maydynes ich
 lokede. of huychen / blysse / sseppe / agrayþinge / and
 melodya. huyche none mannes speche : dingnelyche

Next I turned my
 sight to the order
 of blissful spirita.

Thereafter I saw
 the prophets and
 patriarchs

and the apostles
 sitting on thrones.

I saw the innum-
 erable fellow-
 ship of the holy
 martyrs.

I saw the blessed
 heap of confessors
 and teachers of
 Holy Church.

There were monks
 that shine clearer
 than the sun.

Lastly, I saw the
 fellowship of
 maidens

and heard their
fair song.

[Fol. 84. a.]

Sleight inquires
of the messenger
concerning the
life of the blessed.

He is told that
they live, enjoy,
love, rejoice,
praise, are swift,
and are in
security.

They live an ever-
lasting life free
from all pain.

Their life is the
sight of the
Trinity.

They taste of
God's counsel and
dooms, and learn
the causes of
things.
They love God
with an infinite
love.
They rejoice in
God and of their
holiness.

They have as
many blessings as
companions,

and their joy is
incomparably
great.

may telle. And hy zonge þane zang : þet non oþer ne
may zynge. Ac and þe zuete smel ine hare regyon /
zuo zuete ys : þet alle manyre zuete smelles ouercomp̄.
And to hare benes : oure lhord arist. to alle oþren :
zittinde he lhest.' Sleþþe zayþ. 'Hyt lykeþ þet þou
zayst. Ac uor of echen of þe holy ordres / wondres
þou hest y-zed : we byddeþ þet þou zigge ous / huet is
hare dede ine mennesse / and huet is þe conuers[ac]tion of
uelazrede : zay ous.' þe wynny[n]gge of þe lyue wyþ-oute
ende zayþ. 'Vor zoþe ich wylle zygge. þe dede of alle
ine mennesse / ys zeueuald. Hy lybbeþ. hy smackeþ.
hy louyeþ. hy byeþ glode. hy heryeþ. hy byeþ zuyfte. hy
byeþ zikere.' Sleþþe zayþ. 'þaz ich zomdel þis onder-
stonde : uor ham þet lhesteþ / of echen zay.' Wynnyngge
of þe lyue wyþ-oute ende zayþ. 'Zuo by hyt. Hy lybbeþ
be lyue wyþ-oute ende. wyþ-oute enye tyene. wyþ-oute
enye lessinge. wyþ-oute enye wyþstondynge. Hyre lyf
is þe zyþe and þe knaulechyngge of þe holy trinity. ase
zayþ oure lhord iesus. þis is þet lyf wyþ-oute ende / þet
hy knawe þe zoþe god / and huam þe zentest iesu crist.
and þeruore glyche hy byeþ / uor hy y-zyeþ : ase he is.
Hy smackeþ þe redes and þe domes of god. Hy
smackeþ þe kendes / and þe causes / and þe begynny[n]ges
of alle þynges. Hy louyeþ god wyþ-oute enye com-
parisoun. uor þet hy wyteþ huerto god his heþ y-brozt
uorþ. hy louyeþ ech oþren : ase ham zelue. Hy byeþ
glode of god onzyginde. hy byeþ glode of zuo moche of
hare oþene holynesse : and uor þet ech loueþ oþren ase
him zelue. ase moche blisse heþ ech of oþres guode : ase
of his oþene. þeruore by zyker / uor eurych heþ aseuele
blyssen : ase he heþ uelazes. and aseuele blissen to
echen : ase his oþene of alle. and þeruore eureich more
loueþ wyþoute comparisoun god : þet hym and oþre
made / þanne him zelue / and alle oþre. More hy byeþ
glode wyþ-oute gessynge of godes holynesse : þanne of
his oþene / and of alle oþre myd hym. Yef þanne on

onneape nymþ al his blisse. hou ssel he nyme zuo uele and zuo manye blyssen? And þeruore hit is yzed. guo into þe blysse of þyne lhorde. naȝt þe blisse of þine lhorde / guo in to þe. uor hy ne may. þerefter / hy herieþ god wyþ-oute ende / wyþ-oute werynesse. ase hyt is y-wryte. Lhord / y-blyssed by þo þet wonyep ine þyne house / in wordles of wordles: ssolle herye þe. Zuyfte hy byep. uor huer þet þe gost wyle by: uorzoþe þer is þet body. Alle hy byep my[3]tuolle. Zykere hy byep of zuyche lyue. of zuo moche wysdome. of zuo moche loue. of zuo moche blysse. of zuyche heryinge. of zuyche holynesse. þet non ende. non lessyng. non uallynge doun ssolle habbe. Lo alyte ich. habbe yzed to you. of þan þet ich yzeȝ ine heuene. Naȝt uor zoþe ne may zigge / ase ich yzeȝ / ne naȝt ase hy byep: ne myȝte ysy.' Sleȝþe zayþ. 'Vorzoþe ine heuene we onderstondeþ þet þou were. and zoþ þing þer þou yseȝe. and zoþ þou hest y-zed.' Strengþe zayþ. 'Huo ssel ous todele uram cristes loue? tribulacion. oþer zorȝe. and oþre. zykere byep. uor noþer dyap / ne lyf. and oþre.' Ryȝt zayþ. 'Doþ out þane uerste messagyer. hyt ne is naȝt riȝt þet he bleue ine þe house / myd þe ryȝtuolle. Vor ryȝ[t]uolle loue: deþ out drede.' Strengþe zayþ. 'guo out drede. þou ne sselt naȝt by ine oure stedes.' Drede zayþ. 'Huet habbe ich mis-do. do. do. ich uor guode zede.' Temperancia zayþ. 'Broþren and zostren / ich zigge to you. nanmore smacky / þanne be-houep. ac smacke to sobreté. þou drede / guo out myd guode wylle. þole þane dom / þet riȝt heþ y-demd. be auenture þe myȝt eft by onderuonge. yef wylnyng of lyf wyþ-oute ende / oþerhuyl let of.' þe makyere zayþ. þus / þus / nou ssel eurich hys heuynesse / ssake a-way / uram drede / to þe loue of þe heuenelyche contraye him-zetue wende. Zuo by hit.

The command is,
'Go into the bliss
of thy Lord.'

They are swift,
and the body goes
where the spirit
wills it.
They are secure
in this life of bliss
and of love.

Strength asks,
'Who shall
separate us from
Christ's love?'

Right says, Turn
out the messenger
Dread,

[Fol. 84. b.]

for love of God
putteth out fear.

Temperance com-
mands Dread to
go out willingly.

Thus let us cast
off fear and receive
the love of the
heavenly king-
dom.

Understanding distinguishes between a man and a beast. Glorify thee not in other things. Files surpass thee in swiftness.

The peacock is fairer than thou. God's image consists in thought and understanding.

Man's light consists in purity of thought.

The untrus, the evil, thieves, &c., are dark.

Light exists, but we go away from it. Sin makes us blind.

The world is blind and wicked.

Christ died for us, and yet was without sin.

Suffer patiently and with a good will.

God made angels as well as small worms.

The one is worthy of heaven, the other of earth.

Yet wouldst thou reprove God if He place the worm in heaven? But God is not to be reprovéd.

Nammore ne is be-tuene ane manne / and ane beste :
 bote ine onderstondynge. Nazt of oþre þinge ne
 glorefye þe. Of uirtues þe prest þe / of bestes þou selt
 by ouercome. Of zuyfthede þe prest þe / of ulezen þe
 worst ouercome. Of uayrhede þe prest þe : hou moche
 uayr is ine þe ueþeren of þe pokoce / huerof art þou
 more worþ? of godes sseppe. Huer is godes sseppe?
 Ine þenchinge / and ine onderstandinge. Yef þou
 þanne þeruore art betere þanne a best / uor þet þou hest
 þenchinge / huerby þou onderstans[t]. þet a best ne may
 onderstonde. þer-uore uorzoþe : man is more betere /
 þanne a best. Liȝt of man is lyȝt of þoztes. Liȝt of
 þoztes aboue þoztes is. and ouergeþ alle þoztes. Yet
 eft .O. men / ne hyeþ nazt þyestre. ne byeþ nazt
 ontrewē. onriȝtuole. queade. robberes. wrechen. louieres
 of þe wordle. þise uor zoþe byeþ þyesternesse. Lyȝt
 ne is nazt awaye : ac ye byeþ awaye / uram lyȝte. þe
 blynde ine þe zonne : heþ þe zonne present. ac he is
 uram þe zonne. þeruore ne byeþ nazt þyestre. Yet
 eft. þe wordle þyestre. uor þe louyeres of þe wordle.
 byeþ þyestre. and þe wordle is quead. uor þo þet wonyeþ
 ine wordle byeþ queade. ase a quead hous. nazt þe
 walles : ac þo þet wonyeþ þerinne. Yet eft. crist ne
 hedde no þyng hueruore he ssolde sterue : and dyad
 he is. þou hest hueruore : and to sterue þou hest
 onworþ? wylne myd guode wylle to polye : be þyne of-
 seruyngē / þet he þolede myd guode wylle. þet þe
 wolde delyury / uram þe dyape curelestinde. Yet eft.
 be huam þet angel is ymad : be him is ymad þe smale
 werm. Ac þe angel is worþy to þe heuene : þe werm
 to þe erþe. þe ilke þet made : he dyȝte. Yef he dede
 þane smale werm in-to heuene : þe woldest hym wyþ-
 nyme. Yef he wolde maki angles of uoule stynkynde
 ulesse : þou woldest hym wyþnyme. And nazt uorþan :
 nyxt þan deþ god. and þazles he ne is nazt to wyþ-
 nymente. Vor alle men of ulesse ymad : huet byeþ hy

bote wermes? and of wermes / he makeþ angles. Yet
 eft. huych herte me arereþ : ech may y-zy. þet naȝt þe
 heuynesse of ulesses wylle beuore ygreued / auore ualþ /
 ere hit by arered. Ac ech him zelue y-zy bere / þe
 heuynesse of his ulesse : yue wyl be wyþdraȝynge. þet
 he clenſy : þet he arere to god. zuo by hit. Hayl godes
 moder Marie / Mayde uol of þonke / god by myd þe /
 y-blyſſed by þou / ouer alle wyfmen. And y-blyſſed
 by oure Lhord iesus / þet zuete ouet / of þyne wombe
 yblyſſed. zuo by hit.

Men are worms,
 and of worms
 God makes
 angels.

The heart must
 be lightened and
 so raised to God.

¹Mayde / and moder mylde.
 nor loue of þine childe :
 þet is god an man :
 Me þet am zuo wylde /
 uram zenne þou me ſſylde :
 aſe ich þe bydde can.

Maid and Mother
 mild, me that am
 so wild, from sin
 me shield. Amen.

amen.

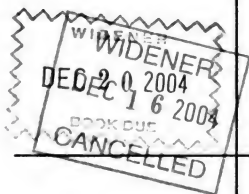
¹ This stanza is written as prose in the MS.



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